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The CHRISTIAN CENTURY

A Journal of Religion

What Must the Jew Do to be Saved?

By Carl Sumner Knopf

Sentimental Religion

An Editorial

Understanding Paul

By Fred G. Bratton

Denmark Disarms

By Ben E. Arneson

Fifteen Cents a Copy — Oct. 9, 1929 — Four Dollars a Year

The CHRISTIAN CENTURY

October 9, 1929

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Keep on Your Hat!

Never before, I think, have I read a discussion of the relations of the Jews of today and their relation both to Christianity and to their own religious problem which gets as close to the heart of the matter as does Mr. Knopf's article. How does it come that he, a Christian with no apologies to make for Jesus and the cross, is able to enter so sympathetically into the mind of the Jew?

Partly, I believe, it was because he has been able to preach with his hat on in the house. You can never get very close to anybody, certainly never close enough to see the world through his eyes, so long as his manners and customs, where they differ from your own, seem simply funny or uncouth or barbaric. Differences of thought and theory and conviction about serious matters are not easy to adjust, but they never get even a chance to be considered on their merits so long as there is a clutter of confusion and prejudice about practices which are merely traditional or symbolic but about which so much emotion has become entwined that they have become a part of life itself.

And while we are thinking about Jews, it seems to me that Mr. Bratton's article about the Apostle to the Gentiles, though not written for that purpose, makes a distinct contribution to that same problem. If a misinterpretation of Paul and the erection of his Hellenized theology into a permanent norm for Christian thinking has built a barrier which our own minds have difficulty in surmounting to get back to Jesus, how can we expect the Jews to get over it? It was not built to let them in. Perhaps it was even built to keep them out. If Christians will find the permanent in Paul and let the rest go to its own place in the records of historical theology, they will be doing something toward helping Jews toward an understanding of Jesus.

So here we have with us again Bishop Cannon, this time introduced by his fellow-Virginian, Senator Carter Glass. Personally, I dislike to see so much good editorial space used for the not very consequential purpose of arguing about the number of barrels of flour that the Bishop bought in 1917, and the precise extent of his stock investments. I cannot work myself into any state of frantic concern over these transactions at the present moment.

These, whatever their importance, are questions of fact, and, as an old lawyer-friend once said to me, "There is never any use in arguing, much less of quarreling, about a question of fact." What a question of fact calls for is not argument or angry expletives but evidence. And yet I quite agree that the only thing to do with a criticism of this sort is to answer it and get it out of the way of the more significant aspects of the matter.

When I stepped into the office of The Christian Century this morning to first-read this issue, I found the managing editor, Dr. Hutchinson, just getting out of his overcoat on his arrival from Leningrad, Novgorod, Saratov, Warsaw, Salzburg, Geneva, Paris and all points north and east. Beginning next week, all readers—including the First—will have the pleasure of finding him back in the paper, even if they can not share the First Reader's pleasure in seeing him back in the office.

THE FIRST READER.

NEXT WEEK

A Humanistic Interpretation of Prayer

By John Haynes Holmes

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

AMERICA is welcoming Mr. Ramsay MacDonald, British prime minister, on his visit to Washington which will extend from October 4 to October 10. He is a welcome guest. America has confidence in the good faith and good will of Mr. MacDonald. It welcomes him the more cordially because he comes as a messenger of understanding from his government to ours. Just how much actual reduction of armaments will issue from the coming international conference, remains to be seen, but it is quite evident that the first condition of any reduction is an agreement between the United States and Great Britain as to what constitutes naval parity. It will not necessarily mean absolute equality of tonnage. In striving for an understanding with Mr. Hoover, Mr. MacDonald will not be able wholly to disregard political considerations. He is the leader of a minority party which cannot stay in power unless it can command the support of enough members of groups more conservative than the labor party to give it a preponderance over the big-navyites, and the hope of any advance whatever toward international agreement is bound up, for the present, with the maintenance of the Labor government. Mr. Hoover's position and that of his party are less precarious, but behind him stands a congress which will have to be persuaded that parity on paper is parity in fact. The chance of getting that actual reduction to which Mr. Hoover has so earnestly committed himself, does not seem promising. The most that the two powers can do now is to agree upon a ratio. It will be for the five powers to determine actual tonnages.

The Coming of Mr. MacDonald

Shearer's Role as "Unofficial Leak"

THE PATHETIC effort on the part of a portion of the press to represent Mr. Shearer as having been engaged at Geneva solely in the salutary enterprise of forming a channel of communication between the naval limitation conference and the American public is equaled only by his own engaging endeavor to represent himself as a disinterested and peace-loving patriot whose function it was, single-handed save for the cooperation of the two admirals who were attached to the American delegation as naval experts, to save the country from being hornswoggled by the diabolical subtlety of the European diplomats. He is for "America First!" (Where have we heard that phrase before?) He is for reduction of armaments, but only when parity has been secured. Since the American delegation at the conference seemed to be babes in the hands of their wily antagonists, it became his duty to tell the country of the perilous position in which it would stand if it entered into an agreement not embodying his idea of parity. In all of which he would have been perfectly within his rights on two conditions: if he had been a journalist openly acting as such rather than a secret agent of the shipbuilders; and if he had not used backstairs methods of securing information about the closed sessions of the conference. The pretense that the American delegation deliberately used him as an "unofficial leak" through which information could filter out to the public so that they could get the reactions of American opinion without the responsibility of giving out the information officially, lacks confirmatory evidence. At the present stage it appears to be nothing more than a last desperate effort to clean up enough of the dirt so that not too much of it will rub off on the shipbuilders.

On With the Investigation Of Lobbies

THE BARE suggestion that there should be a congressional investigation of all the lobbies operating in Washington, as well as the shipbuilders lobby, ought to be enough to make every innocent or beneficent organization which has a Washington bureau rise up and invite scrutiny of its books and personnel. It is doubtless true that the primary object of those who are urging such investigation is to divert attention from the Shearer scandal and to diffuse the fierce white light which has been concentrated with such disconcerting brilliance upon that episode. But whatever the motive, the thing ought to be done. Pub-

lic attention can be diverted from the big-navy lobby just as effectively by a prolonged controversy about having or not having investigations as by the investigations themselves. Besides, complete publicity for the finances and tactics of all organizations which attempt to influence public opinion or legislation is good for them if their methods are legitimate, and good for the public if they are not. The pacifist and church organizations, the Federal council of churches and all the rest should show their books and make public their sources of revenue and their ways of spending it. So should the trade organizations which are working for favorable tariffs. But all of this should not be allowed to clutter up or sidetrack the immediate issue. At the present moment the public wants to know, and has a right to know, all about Shearer and the shipbuilders.

The Retreat from The Rhine

THE evacuation of the occupied territory along the Rhine by British and French troops has actually begun. It is estimated that it will not be completed until March 1. This news ought to be as welcome to the rest of the world as it is to Germany. The occupation has served no good purpose while it has undoubtedly operated to keep alive the fears and hatreds engendered by the war. And yet even the ending of such an abnormal situation produces certain economic dislocations which will work temporary hardships and require fresh adjustments. We are told that owners of houses will have to look for new tenants; shop keepers will miss the patronage of soldiers and their visitors; a considerable flow of foreign money into local trade will be stopped. And so there are mingled feelings in the breasts of those local patriots who are glad to see the invader's foot removed from their soil and the invader's hand from their throats, but who found some compensating advantages in being the recipients of the invader's money. It is not likely that this feeling goes very far or very deep in this case, for the German sentiment against occupation has been unanimous and bitterly resentful. But the case illustrates aptly enough how even a pathological social condition may get itself established and normalized so that its cure cannot be effected without some injury to the interests that have grown up around it. Time was when some were opposed to abolishing the saloon because the buildings would lack tenants and the bartenders would be thrown out of work.

Britain Resumes Relations With Russia

IT IS announced from London that the negotiations between Mr. Henderson and the soviet ambassador to France, M. Dovgalevsky, have been successfully concluded. Full details of the agreement, which is to be submitted to parliament for approval, have not yet been made public. But Great Britain has evidently received the assurances she sought that a reopening of the Russian embassy in London will not subject the British public to a flood of communist propaganda. Full resumption of diplomatic and commercial relations is forecast for the near future. Thus does the present British government continue to give evidence of its good sense and realism in the realm of foreign affairs. The points at issue between Great Britain and Russia were of tremendous difficulty. By what formula they are to be adjusted we do not yet know. But we do know that Great Britain has felt it so important to get back to normal relations that it has made the effort necessary to work out an adjusting formula. How long will it be before the United States shows the same good sense? How long will we go on doing business with Russia—securing signature to a Kellogg pact, tendering advice on a Manchurian crisis, or whatnot——by way of the kitchen doors and over the back fences of our other diplomatic neighbors? We have already had some distressing experiences in trying to talk with Russia through the mouths of foreign chancelleries. How long are we to keep this up? Isn't it about time that we showed our willingness at least to confer with Russia on possible formulas for her recognition?

Churches and the Color Line

ON EXAMINATION, the action of the Rev. William S. Blackshear in discouraging Negroes from attending the Episcopal church of St. Matthew, in Brooklyn, seems to have been a far less flagrant example of racial exclusiveness than was at first reported. Mr. Blackshear explains that he was trying to suggest to the Negroes in his congregation that they attend the Episcopal churches in the same neighborhood which have been erected especially to minister to members of that race. Evidently, he was doing what he could to make a success of a denominational policy. It does seem that he took a tactless way of trying to perform an exceedingly delicate mission. But the rector should be absolved from the serious charges, both as to attitude and motive, which were freely leveled against him during the days when his act was first stirring up so much excitement in polyglot New York. If there is cause for deep heart-searching in this Brooklyn incident, does it not lie rather with the denomination which adopts the policy of providing separate churches for separate races than with any of its agents who merely try to induce the races to congregate in the distinctive places provided for them? And if this underlying question is to be raised—as it should be—is there any part of Protestantism which can afford to cast the first stone? There was great pertinency in the words which the forty-two signatories of the statement released by the New York Conference of Younger Churchmen inserted in their appeal. "While attention is being fastened upon a single instance," they said, "we con-

less a more general guilt and perplexity. If the church seriously intends to make her congregations spiritual fellowships, she must look squarely at this by no means easy question of rendering it homelike to folk of various races." The problem of racial separateness in the churches is too serious and far-reaching to make a single Brooklyn rector a scapegoat.

John and Florence Feed the Chickens

AFTER their wedding, John Coolidge and Florence Trumbull, son of an ex-President and daughter of a governor, drove up into Vermont and spent a week or so visiting around among the older members of the bridegroom's family. They went to see Aunt Sarah and Uncle John and Aunt Gracia. They helped Uncle John feed the chickens, and visited about with the neighbors," and took a look in at the postoffice in the room above which Mr. Coolidge *père* was born. Then back to the pleasant but inexpensive flat in a suburb of New Haven, where the young husband has a job in a railroad office. Perhaps the newspapers have given this simple honeymoon more publicity than it was intrinsically worth. If they did, it was because of the charm which always surrounds simplicity especially when it contrasts with elaborateness that might have been. It may be cynically suggested that the simple domesticity of the honeymoon was merely a pose. If it was, it was a good one. May it have many imitators. More likely it was just a natural exhibition of good sense by a couple of young people who, by reason of the political prominence of their families, have been much in the public eye but who understand that, so far as they themselves are concerned, they have still to make their way in the world and they had better start in a small and quiet way. Not every young couple shows such good judgment.

Reformation Day November 3

FOR several years the first Sunday in November has been observed by many churches in both Europe and America as Reformation Sunday. This year the day falls on November 3. The purpose is primarily to provide an occasion for assessing the historic values of our common Protestantism, stressing such community of interests and ideals as exists among the Protestant churches, and making that solidarity of purpose and sympathy effective by applying the strength of the strong to meet the needs of the weak. In spite of all the diversities of opinion and practice, there is a common interest which grows more evident and more concrete from year to year. It is not merely a question of putting on a brave front to meet a united and militant Catholicism, now flushed with what looks like victory after the long struggle to regain for its leader the status of royalty and unexpectedly opulent by reason of the payment of millions by the Italian government to the Vatican —the only power that has yet been able to collect "reparations" in full. The competitive feature, even as between Protestantism and Catholicism, is never more than incidental. Protestantism is significant not in proportion as it protests, but in proportion as it affirms, energizes, enlightens and serves. There may well be one day in the year on which its variant elements may take account of their common heritage and consider their program for a united advance. Many of the Protestant churches of Europe are laboring under serious disadvantages incident to the economic, social and political consequences of the war. If the frequent reiteration of such a statement has made it wearisome to us, we may be sure that the conditions themselves are far more wearisome to them. The Central bureau for the relief of the evangelical churches of Europe has been the central agency through which much needed work has been done. There is no longer any special need for the relief of destitution, and the critical period of threatened bankruptcy for many Protestant institutions has been past. "Relief" is now scarcely the appropriate word. But there are opportunities for strategic advance in many places if the resources are provided. Reformation day is an appropriate time for cooperation in this cause. The American office of the Central bureau is at 287 Fourth Avenue, New York.

Sentimental Religion

THE FIRST and principal count in the indictment of "erotic hymnody," about which Mr. Shelton Bissell wrote interestingly in The Christian Century of October 2, is that it is both an expression of sentimental religion and an incitement to the same; and sentimental religion, like salt that has lost its savor, is neither of any value for its own sake nor possessed of any preservative power in relation to other things. Those who cannot distinguish between a strong and genuine emotion relevant to the situation in which it arises and a gushing and flabby sentimentalism detached from intelligence and imitative in its expression, must forever be either rushing from one banality to another in a vain effort to be adequately emotional or reacting from all emotion into an arid and fruitless intellectualism. The hymnody of a church is more than an index of its literary and musical culture; it is a revelation of the genuineness and sobriety of its emotional life.

On no theory of religion can emotion be dispensed with. Religion is not merely a view of the world, a set of intellectual concepts directed to the definition of ultimate realities, a body of doctrine, a code of conduct, or a program of social action. All of these have their place. So also have those emotional responses which, with all healthy personalities, must accompany the apprehension of truth, the recognition of duty,

and the assumption of relationships with practical enterprises and with other personalities, human or divine.

The emotional responses characteristic of religion cannot be very closely standardized. We cannot all feel alike, any more than we can all think alike, and we do not need to. In the field of emotion, perhaps more than elsewhere, differences of temperament, training and experience produce legitimate and valuable differences in the type of reaction. But there is something in common in all types of valid and justifiable religious emotion. The concept of "love" is indispensable, and for the term itself there is no substitute. Jesus said something of universal validity when he declared that the two great commandments were "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbor as thy self."

In expressing the emotions which are associated with the loftiest ranges of religious experience, we are dependent upon the vocabulary which we ordinarily use for more mundane purposes, for the common relationships of life at their best. There is a double reason for this. In the first place, we must use these terms because we have no others. Language is too poor to furnish us a complete set of synonymns applicable to the different levels and ranges of emotional response and to the different objects to which this response is directed. And, in the second place, the religious emotion itself is of a piece with that lifting of the spirit, that singing of the heart, that joy in serving or honoring one beloved, that ecstasy in high moments of perfect comradeship, that peace which passeth understanding—all of which are the outflow of purely human experiences at their best. The religious feelings are made of no different stuff, and it is therefore as fitting as it is inevitable that there should be some overlapping of terminology and of symbolism. Terms of human affection and the relationships of social and domestic intimacy are our best resource in expressing the emotional and practical aspects of religion. Only through them can our religious affirmations have body and substance, warmth and vigor. No other statement about God is quite so true or so adequate as that he is our "father." No word of Jesus comes with more irresistible, though gentle, power than the calling of his disciples "friends." No other formulation of the Christian attitude to fellowmen says so much that is true and so little that is not true as that men are "brothers." No other expression of devotion to the interests of our neighbors goes so far in the right direction as a determination to love them as ourselves.

While all this is undoubtedly true in principle and valid in practice, it is just as certain that the language and the symbolism of sex relations had better be left out of it. This is not because there is any essential incongruity between the natural human emotions and those directed to objects specifically religious, or because one of these fields of emotion is low and the other high, but because in actual practice such usage always tends to distortion in both directions. It does not make for sane and wholesome religion, and does not contribute to a finer social life. On the contrary, it leads out on one side toward either riotous fanaticism or mawkish sentimentalism, and on the other toward either license or asceticism. What the actual result will be in any given case, will depend upon a variety of other conditioning factors, but it is never good.

It is true that St. Paul spoke of the church as the "bride of Christ." But he was not describing the relation between Christ and any human individual. He was building up a mystical concept of the church as a divine institution, almost a divine personality, for whose honor the individual Christian should have that same sensitive concern that one would have for the honor of the Master's bride. Many religions have made sex relations the expression of religious attitudes. Sex symbols have had an important role in the history of religions. Some think that they played a part in the religion of the Old Testament, at least in its early phases. Certainly they did in most of the nature religions. But the practice has never been fruitful of permanently good results. The ethical consequences have been such as are not pleasant to contemplate at the present day, and these very consequences have tended to drag the religions down to their own level. Sex is always a vivid human interest. To express religious ideas and emotions in terms of sex interest secures a vivid symbolism, to be sure, but always at the expense of other factors which are equally essential to the purity of both religion and society.

In Christianity, the practice of symbolizing the relations of man to God, or to Christ, in terms of sex has seldom been carried to dangerous extreme. In some cases, as with certain medieval devotees and female saints whose mysticism carried them to what now seem to us extravagant lengths, it was a reaction from a type of asceticism which allowed sex no other form of expression. In others, as in the Protestant "erotic hymnody" which gets its worst expressions in connection with a certain type of emotional evangelism, reaction from a cold intellectualism which seems to have no place at all for emotion has led to an over-sentimentalizing of that "love" which the gospels inculcate.

It is intellectually easy to sentimentalize. This is the favorite form of emotional debauch for minds which are at once pure and lazy, and it easily becomes contagious among minds not so pure but equally lazy. In either case it secures a facile vividness of feeling at the expense of a wholesome vigor of thought and feeling together. It cheapens and vulgarizes religion as few other influences can.

Christian love, whether to God or man, is not sentimental. We are enjoined to love our neighbor "as ourselves." The phrase is not so much quantitative as qualitative. Only a pathological personality

sentimentalizes about himself, like Narcissus falling in love with his own image reflected in a pool. Psychoanalists recognize such introverted sentimentality as a mental abnormality. To love one's neighbor as one's self is not to gush with a sentiment of admiration but to have such regard for his welfare as will serve as a motive for conduct directed to the advancement of his interests. The first and greatest commandment is love to God, and Jesus pointedly asked of Peter, "lovest thou me?" But he called for no reply couched in the language of courtship or the intimacies of lovers. The corollary to that question was, "Feed my sheep."

Senator Glass Reopens Cannon Case

EDITOR THE CHRISTIAN CENTURY:

SIR: Someone was good enough yesterday to send me copies of The Christian Century of last July 17th and August 21st, containing articles on the subject of Bishop Cannon's stock-gambling activities in an outlawed New York bucket-shop and his hoarding and profiteering in foodstuffs during the war. I rarely trouble to notice newspaper or periodical criticism of me, whether prompted by malice or based on misconception, nor am I now seeking to enter your columns in a controversial way. It is only on the assumption that you may have a greater regard for the integrity of The Christian Century than I have concern about its unprovoked misrepresentation of me that I venture to set you right with respect to one of the many perversions in your articles.

On page 1030 of your issue of August 21st, concerning the unqualified condemnation by the Federal Food administration of Bishop Cannon's food hoarding and profiteering during the World war, you say:

> "The fact that Senator Carter Glass made an ex parte statement to the Food administration, no opportunity being given to the most interested party to state his side of the case, and secured a ruling that Bishop Cannon was morally if not legally guilty of food-hoarding, is a fact about Senator Glass and not a fact about Bishop Cannon."

It happens not to be "a fact about Senator Glass." It is not a fact about anybody. It is a wanton perversion of the truth. The ruling of the Federal Food administration *was based on the very text of Bishop Cannon's own statement of his case.* When found out, he attempted a justification of his act in a letter to a state official, every word of which was transmitted by me to Mr. Herbert Hoover, then Federal Food administrator. It was on the text of this letter of Bishop Cannon that the chief enforcement officer of the Food administration rendered an opinion, concurred in by Mr. Hoover, explicitly condemning Bishop Cannon as a hoarder and profiteerer in foodstuffs, in contravention of the law and of all moral conception of decency. Why The Christian Century should have considered it desirable to reduce the quantity of flour *confessedly* purchased by Bishop Cannon from 650 barrels to 400 barrels, and from an actual three years' supply and *confessedly* one and a half years' supply (never a bag of it reaching the larder of Blackstone college), is something that requires no explanation from me. In this single case, as throughout its two articles and Bishop Cannon's "defense" also, the literal truth is badly enough defaced by the things stated, but worse by the things omitted.

I have not the time to spare, nor the slightest inclination either, to pursue the course of your remarkable casuistry in reaching the conclusion that a bishop of my church has both a legal and moral right to bet overnights on market quotations of stocks to an aggregate of $476,000 over a period of sixteen months, by posting furtive deposits in a total of $1,150.00! A person or periodical who or which has this conception of episcopal ethics and of the sanctity of statutory laws in nearly every state in the union would not, of course, accept the truth from me in preference to the falsehoods of a bishop. I take leave to remark, however, that it is a tribute to the real genius of Paul, as it is conclusive of the inspired nature of his Epistle to Timothy, that his brief portrayal, in the space of three short verses, of the true character of a bishop remained undisturbed in the faith and minds of genuinely pious folks for nearly 2,000 years, until Bishop Cannon, with the apparent concurrence of The Christian Century, relegated this figure to the mental lumber loft of "muddled thinkers in small country towns." Moreover, Dr. Adam Clarke, greatest of biblical commentators, would feel gratified, I am sure, could he know that it required the Jesuitical skill of a Methodist bishop, joined with the scholastic ingenuity of a religious periodical, to obscure his lucid, convincing description of the real attributes of a bishop of the church.

No part of this letter is intended for publication; but all of it as a hurried personal commentary upon what I regard as the distressing methods now being employed to make the single righteous cause of prohibition a cloak for inconceivable immorality. It makes those of us who were prohibitionists long before others were hired, to be rather ashamed of our comradeship in a movement that deserves a better fate.

Washington, D. C. CARTER GLASS.

IN COMMENTING upon the foregoing letter from Senator Glass, The Christian Century does not wish attention to be distracted from the main issues by commentary upon matters merely secondary and circumstantial, however interesting they may be. It should be stated, parenthetically, that the bar against publication implied in the last paragraph of Senator Glass's letter has been removed, first, by the appearance of the letter in the daily press through a Washington news agency and presumably with his sanction, and, second, by his own explicit permission to us.

It is fair to suppose that Senator Glass did not write his somewhat heated epistle merely for the sake of joining issue with The Christian Century upon the scriptural and Methodist qualifications of an ideal bishop. If he had been able to get past the personal reference to himself with less excitement, he would perhaps have suspected from the tone and purport of the latter part of the editorial which he criticizes that upon this point there is probably no great gulf between us. He seems not to have read far enough or carefully enough to discover that The Christian Century is not engaged in making a blanket defense of Bishop Cannon. If Senator Glass has any controversy with us it cannot be made to revolve around the permanence and sufficiency of Adam Clarke's representation of the function and character of a bishop (published in 1826), or the question as to whether Bishop Cannon bought 400 or 650 barrels of flour, or the simple mathematical problem as to whether one or the other of those quantities would last one year, a year and a half or three years if consumed at the rate of 40 barrels a month.

Although his discussion covers this entire range and more—without, we confess, adding much to the sum total of previously available knowledge upon any of these topics—the burden of our offense, we judge,

lay in our assertion that "Senator Glass made an ex parte statement to the Food administration, no opportunity being given to the most interested party to state his side of the case" and that "this is a fact about Senator Glass and not a fact about Bishop Cannon." Senator Glass is also deeply offended because, in spite of his best endeavors to have Bishop Cannon branded as a food-hoarder and profiteer "in contravention of the law," The Christian Century remains unconvinced that that charge has any substantial foundation.

Before discussing these and any other items of Senator Glass's letter which may need discussion, The Christian Century wishes again to make it clear that it holds no brief for Bishop Cannon. It has subjected him to more drastic criticism than that which has been leveled at his business transaction by the press and by Senator Glass. Bishop Cannon himself conceives our criticism as the most serious which he has had to endure. In a personal letter commenting on this same editorial he says: "I consider the implications of that editorial more objectionable and far-reaching than any of the direct vicious attacks which have been made upon me."

Nevertheless, it is quite possible for a man who has laid himself open to criticism for one thing to be unjustly attacked for something else. In that case, not only does justice require that he be defended against such attack, but such defense is necessary in order to clear the way for criticism of the actual offense. We think that the case of Bishop Cannon shows one way in which a Christian leader may lose his leadership through his own fault. The lesson will be quite lost if he is made to lose it by reason of the vindictive and unjust attacks of political enemies.

The Christian Century pretends to no knowledge of the facts in connection with Bishop Cannon's business transactions other than those derived from the press and from the bishop's own statement of August 3. On that basis it stated that Senator Glass secured an unfavorable opinion from the Food administration on an ex parte statement of the case. This is not disproved by the senator's heated words about The Christian Century's "wanton perversion of the truth." His letter leaves it quite clear that he secured the opinion of the Food administration during the war on a description of the facts in Bishop Cannon's case without giving the bishop an opportunity to state his side of the case to the authority which made the ruling. The fact that Senator Glass included in his presentation a letter which Bishop Cannon had written to somebody else on the subject does not make the senator's appeal other than an ex parte procedure. It is pertinent to append this extract from Bishop Cannon's printed statement: "It is also proper to state that the request for the Boyden opinion was made by Senator Glass without any notification to myself that he intended to make such request. He sent me no copy of the statement which he was making to the Food administration nor did I know for a long time that the request had been made." Putting the senator's and the bishop's statements together, and assuming that each is true so far as it goes, it is not yet apparent that describing the appeal to the Food administration as an ex parte procedure involves any "perversion of the truth," much less a "wanton" perversion. The use of such intemperate language with such a complete absence of factual basis is another fact—about Senator Glass.

If it is true, as Bishop Cannon states, that the flour was bought on April 20 and sold on May 8, 1917, while the first food conservation bill was not introduced into the house until May 10 and did not become a law until August 10, it will require documentary evidence to prove that the Food administration, having been fairly informed of the facts, condemned Bishop Cannon's act as being "in contravention of the law"—a law that did not come into existence until three months after the completion of the transaction. These are the dates as given in Bishop Cannon's statement, and unless Senator Glass denies them one may fairly assume that they are correct. One cannot very well act in contravention of a law that does not yet exist.

The Christian Century did not "reduce the quantity of flour" involved in the transaction, but it did consider it proper to use the figures which Bishop Cannon gives rather than those supplied by his enemies without proof, especially as his seem to fit together and the others do not. His published statement contains, so far as we can find, no admission that he purchased 650, or that the amount, whatever it was, constituted a supply for a year and a half. He says that he borrowed $4000 with which to buy flour at $10.10 a barrel, and that the amount purchased was sufficient to meet the needs of Blackstone college from April, 1917, until June, 1917. The arithmetic of this seems reasonably accurate, allowing for a summer vacation of three or four months. In the absence of evidence to the contrary, we took, and still take, this statement to be substantially correct. If it is not correct, Senator Glass should produce evidence to the contrary.

That "never a bag of it reached the larder of Blackstone college" is as clear from Bishop Cannon's statement as from Senator Glass's letter. The bishop explicitly says that he borrowed the money on warehouse receipts. It is difficult to see why Senator Glass should cite this as a damaging discovery if he were not trying to produce the impression that Bishop Cannon had represented that the flour had actually been used by the college.

In general, Senator Glass's letter does not produce the impression of an uncolored and dispassionate presentation of the facts. There is no occasion, for example, to speak of Bishop Cannon's being "found out" when there is no evidence that there was ever any attempt at concealment of the flour transaction. There is no ground, so far as known to us, for characterizing his deposits with his brokers as "furtive." (Certainly they were no more furtive than Senator

Glass's application to the Food administration for an opinion on the flour matter.) The figures which Senator Glass furnishes differ from those furnished by Bishop Cannon in the matter of the stock dealings. We have no way of determining which set of figures is true, nor does it matter. If Senator Glass and the newspapers which are attacking Bishop Cannon for buying and selling stocks will assert that all such transactions—and not only his—are either illegal or immoral, the public will take much more seriously their condemnation of Bishop Cannon on this score.

As for Senator Glass's reference to those who are "hired" to be prohibitionists, there is no more justification for such innuendo than there would be for referring to a United States senator as one who is "hired" to be a patriot.

Some apology may be due to the readers for taxing their patience with the details of this controversy. It was through no act of ours that the letter from Senator Glass ("no part intended for publication but all as a hurried personal commentary," etc.) first found its way into the columns of the daily press. But since it has done so, it has seemed necessary to give these matters this much attention not because they are of central importance, but because they are not, and because, being collateral and confusing aspects of an incident which rightly claims a certain amount of public attention, they tend, until they are cleared away, to divert attention from its more important implications. No good end is to be served by prolonged discussion as to whether Bishop Cannon bought 400 or 650 barrels of flour in April, 1917, or on what margin his speculative stocks were carried. But something may come of it if the church and good people generally, without passion or prejudice or the wish to make medicine for the next political campaign or to settle scores for the last one, will consider such questions as these: What should be the Christian attitude toward an economic and financial system of which speculation is an integral part? To what type of personality should we commit the responsibilities of moral leadership? Can the current respectabilities of even the "best people" be allowed to fix the norms and define the goals of Christian character and conduct?

VERSE

Big Things

HOW big a thing have you ever seen?
Bigger than large is what I mean—
Stupendous—a thing that batters your eyes
With sheer unspeakable measureless size,
And then, while all your senses ache
With the wounds its mass and hugeness make,
Pours upon them a strange high peace
And the balm of beauty to give surcease
To the blissful agony of being
Gripped by the things too great for seeing.
You don't get that from little things,
Lovely to look at, easy to grasp.
No flower that blows, no bird that sings
Can make a human stagger and gasp
With the pain of growing large enough
To stand in the presence of primitive stuff
Molded and made on a cosmic plan
To humble, exalt and intoxicate man.

What have you seen that is big like that
Among all the things you have ever looked at?
Stars don't count, and you know why.
The chances are you have never seen them
Except as pinholes in the sky
With a little stretch of dark between them.
The sea, if it's rough, you may put to your credit,
Especially if it is all around you
Heaving and towering—love it or dread it—
Trying its deadly worst to drown you.
And the desert—well, you're not to blame
For doubting it has a friendly soul
If ever you've had your horse go lame
Forty miles from a water hole.
But hate it or love it—it's much the same—
Once you are caught in that golden bowl
Ringed with the distant mountain rim
Misty purple and spirit-dim,
You will know the world is not so small.
You will know what distance means—that's all.
And you will find—whatever you bring;
Nothing much, and everything.

God knew his job when he made the stars—
(You can count them in if you learn to see)—
Let us see great things through the prisoning bars
And put in our hearts eternity.
The small things have their use, no doubt —
Jewel and dew-drop, fern and flower—
But the cramped and shriveled eyes cry out
For the sight of space and the sense of power.

WINFRED ERNEST GARRISON.

My Kinship

THE rocks abide,
The hours can not defeat the tide;
The ancient hills endure:
Parables of permanence, secure
In granite script against the sky—
These are of that which does not die;
But I have no part in things that remain:
I am nearest of kin to the drifting rain,
That falls and is lost on the thirsty plain;
I am sister to petals that know the sun
But to yield their radiance when day is done;
The high keen flame of my heart's desire
Is as swift as the poppy's chaliced fire—
I must inquire of the withering grass
And learn bravery, of the things that pass.

EVA MOAD TURNER.

What Must the Jew Do to be Saved?

By Carl Sumner Knopf

FOR the first time in centuries the faith of Israel is in real danger. What Baalism, exile, hellenism, dispersion, persecution and ignorance could not do, the twentieth century bids fair to accomplish. Israel has often been afflicted, but never so vitally affected. Modern life, with its fast tempo, its money, its democracy, its enlightenment, and its liberalism is making an appreciable dent on the solidarity of the Jew.

What follows may be misunderstood by Jew and Christian alike. The only defense is that it comes from a Christian who values Jewish friendship and who would like to help. Some of my best friends are Jews. We have sat together in the solemn hour of approaching midnight, reciting the old Passover ritual —"Baruch attah Adonai Elohenu, melek ha-olam,"— "Blessed art thou O Lord, our God, King of the universe." We have stood together, prayer book in hand, talith around shoulder, uniting in the general murmur of prayer on Yom Kippur, Day of Atonement. I have sat in synagogue on Friday night, throat aching as I listened to the broken cry of a stricken people voiced by cantor and choir in the vibrant minors of the ancient chants. I have stood in the rabbi's place, preaching with my hat on, trying to bring to Israelites the gospel of their own neglected Testament.

The Problem Not New

The experience has included everything from orthodox assemblage to liberal free-lance projects whose chief relation to Judaism lies in the fact that all the Bergs and Steins belong, and the Sidur supplants the book of common prayer! Out of it all has emerged a dominant conviction that grows with every such contact. It is a sense of unutterable, stark futility.

The problem that the Jew faces is not a new one; it is just more acute. Christians can differ and form new sects. The New Testament is rich enough in texts to meet the strain of reasonably wild theology and conduct. The Bible, the cross and Christ will supply a common theme. Christianity can revere the authority of the past, scan the future for its hope, while ardently grappling with the present. Federations, youth movements, social gospels, revised rituals and a dozen other symptoms of human progress can be absorbed and transmuted into satisfying dynamic.

Not so with Judaism. There is a lack of flexibility. Even the minutiæ of the Talmud can not liberate the fundamental psychology of Torah. Bound by the Law, pressed into the framework of the ancient Hebrew tongue, the true Jew must first cast his eyes backward. "Shema Yishrael," "Hear, O Israel," is the focal point. Side by side with a closed revelation in the mind of the Jew stand the glories of David and Solomon. The restoration of these glories lies in the future, hence the Jew must turn his eyes from the authority of the past to the hope of the future. The vagaries of many a messianic movement, with false messiahs and blasted hopes, have grown out of this basic psychology. Even Zionism has dealt largely in futures.

Toward the Past

It is because to be consistent the Jew must look to the past and to the future rather than to the present that the problem of modern Judaism arises. When all the world was more or less orthodox, millennial and bound by authority, the Jew's forward and backward look coincided with that of his Christian contemporary. But the modern world has overturned all that. Authority is under fire; the future is conceived as a function of the present; imperfection is deemed indefinitely modifiable. Tolerance will let the Jews live, worship as they choose, and enjoy prosperity if they can. Throw the young Jew into this kind of a world and he has a genuine struggle to recite on Passover night—"Hashatah habah leshanah habaah bear'a deyishrael," "Now we celebrate here, but next year we hope to celebrate in the land of Israel."

I can remember certain Passover feasts. The young men came in, a bit ill at ease with their hats on in the house. The father began reciting the Hebrew ritual, so rapidly one could scarce follow with a manual right before him. Some of the boys knew no Hebrew. One youthful Jewess admitted that she had never participated in an orthodox ceremony before. The youngest girl did not care to drink the wine, but acceded to custom. The singing of the Chad Gadya (One kid) was a bit humorous and the theme far removed from the channels of daily thought.

Here was the commemoration of the very birth of the Hebrew people. It revolved around a stupendous religious experience. Yet when it was over, the special food eaten, the unfamiliar sentences intoned, the last supplication (O rebuild speedily thy sanctuary) voiced, a group of Jewish young people remained spiritually cold. They had performed a duty. They had enjoyed friendship. They had had an interesting evening. But they were fully aware that the sanctuary stood little chance of rebuilding, and they entertained no delusions about celebrating Passover in the land of Israel next year.

Transcending the Bitter Present

Yom Kippur was much the same. We united in the prayers of penitence. Old men, whom life had buffeted unsparingly, joined heart and voice with past generations of Israel. They transcended the bitter present. Young men struggled along as best they could with unpracticed Hebrew phrases. Everybody

as a law unto himself, mumbling his prayers, yet art of a whole. The great "Kol Nidra" was sung d when all was over, again came the feeling that ese folk were just where they had started; that ither they nor God had gained much from the rocedure.

In synagogue the experience has been repeated. he cantors have had wonderful voices. Their inations and the choir responses have tugged at the art strings. The sermons of the rabbis have been lpful. But every "Baruk" (Blessing) and every Shema" (Hear ye) has seemed to attest the greatss of God yet left him hidden behind his law and s sacred language. He had been with them in the st; he was to be with them in the future, but young wry was facing the eternal, remorseless, gnawing ow!

Another phase of Judaism's problem is presented the case of a young Jewess in college desiring to ter religious education work. She had become inrested in Old Testament, then Hebrew, and finally perienced a genuine "call" to service. In the church is would have involved a simple problem of standdized training and placement, but in a city of over a illion, with strong Jewish influences, this girl, seekg to become a Servant of the Most High, finds daism unready to provide adequate expression.

Jewish students are quite surprised and keenly terested in the historical and literary aspects of the ld Testament. Such study often gives them their st adequate conception of the significance of Israel. hose who look askance at church and Christianity ill pause to look at Jesus the Jew. They will brook trinity, but they will consider Isaiah's Servant and e embodiment of that Servant in individual or naion. These young Jews seem to grasp Peter's declaraion: "Thou art the Messiah." Whether faith or lasphemy, it was messianic Judaism finding one nswer to its problem—"to whom shall we go?" eter, a Jew, answered, "Thou hast the words of ternal life."

Revitalizing Judaism

Would some sort of Judo-Christian syncretism satfy the rising generation of Jewry? Liberal Judaism nd Unitarianism could be quite compatible except or the persistence of age-old attitudes. They could mulsify, but probably will not. But suppose Judaism nd Christianity never do draw together. Even supose Christianity disappeared from the face of the arth. What will save the Jew, bring him closer to God, give him a sense of fellowship, make his life ull in the present?

In the first place he will have to vitalize his own criptures. There is no reason why the major porion of critico-historical study of the Old Testament ust be done by non-Jews. There are scores of keen inded rabbis who could resurrect the Bible and alvanize their fellows. Judaism needs a flood of odern Biblical presentation and good expository reaching. Jews are still too often in a state of scriptural anesthesia. The scriptures need dusting off and man-handling in the vernacular.

If the Jew is going to maintain a sacred language he must vitalize that also. It takes more than orthodoxy to intrigue youthful interest in jargon. Zionism has promoted a strong movement to make Hebrew a living language, but the Talmud-Torah schools have depended too much upon rote memory. Hebrew without comprehension is tragic. Judaism needs to lop off the vestiges of primitive magic in dealing with the Hebrew tongue and direct attention to quality of understanding rather than quantity of undertaking. It would be an utter reversal of the method of centuries. Many a good rabbi would fairly turn in his grave. But it will have to be done.

Judaism must provide for an adequate system of religious education, graded and diversified just as among Christian groups. The Jew is right in making the home the center of early instruction, but the *zeitgeist* precludes too heavy dependence upon it. The synagogue must follow the church and public school in providing adequate nurture for the child. Beyond the Talmud-Torah school must come a comprehensive curriculum that will make the essential truths of Judaism clear and vital. Judaism is surfeited with good ideas that lie dormant in custom and ritual. The parrot age is past. Judaism needs orientation.

Re-evaluating Jesus

But, and here the ice becomes dangerously thin, the Judaism of tomorrow will have to re-evaluate Jesus. The past is past. The assinine devilishness of former centuries was no part of the religion of the prophets and Jesus. Jesus the Jew, the prophet, teacher and interpreter of Torah in terms of motive, must be reconsidered up to, if not including, his asserted messiahship. One can not expect Jews to agree on the messianic details. They never have! But regardless of theology *about* Jesus, he vitalized the faith of the fathers. What rabbis had taught he oft repeated, and oftenest lived. He made the Holy One of Israel the loving Father of all men. The impact of Jesus has reverberated through twenty centuries. Of course, the die-hards of the synagogue will long call down imprecations on the gentile, and the super-elect of the church will long identify Jesus' mission with the apostles' creed, but Jesus can be the way to God without metaphysical explanation.

Liberal Jews often speak well of Jesus. Many have given up the old messianic hopes. Some Zionists are moved more by romance than by theology. Jesus was a part of Judaism. If he could only be glimpsed as the supreme Jew, the embodiment of prophetic ideal, the illuminator of the true spirit of Torah, the Servant-martyr to the cause of truth and love, the flower of Hebraic consciousness—if the Jew of today could only value the heritage he bequeathed, aside from subsequent churchly doctrine, Judaism would be one of the most outstanding, vital, unified, complete, and progressive forces in the modern world!

The Jew may keep his sacred tongue, but he must understand. The Jew may cling to his sacred Law, but he must transmute it into daily life. The Jew may continue to educate his children into the racial heritage, but he must abandon medieval methods. The Jew may keep his synagogue consciousness, but he must get closer to a friendly God. The Jew may continue to revere the past and yearn for the future, but he must integrate himself with the present. The Jew may continue to prosper, but he must seek righteousness. The Jew may continue to preach reform, some radicalism, and to provide leaders in the world of thought, but he must in some way make this the normal fruitage of his religion. The Jew may continue to refuse the church, but he must decide on some constructive attitude toward Jesus, the Supreme Jew.

In short, the Jew must appropriate *all* that is his, must seek the living springs of spiritual vitality that lie deep within Judaism, and must reconstruct all into a comprehensive scheme of total life expression that will provide for the fullest functioning of every atom of energy in every living Jew. Age, sex, orthodoxy or liberalism must make no difference. Each group must be able to find its congenial mode of adequate expression.

This is a big contract, but future generations will demand some such revival. Judaism is not dead. It is not going to die. It is still young enough to suffer growing pains. The pains can be reduced if Judaism will imbibe its own tonic. And as a final benediction let it be said that the finest prayer of Christian and Jew alike would be that both might have more of the spirit of the Supreme Jew until theology gives way to such an understanding that Gloria and Shema, like two notes on the same violin, blend in harmony. The Jew must open his eyes; the Christian must open his heart.

Denmark Votes to Disarm

By Ben A. Arneson

THE DANISH PARLIAMENT convenes this month (October) for the first regular session since the spectacular election of last spring—an election which was the first instance in the history of mankind where an entire people had the opportunity of facing squarely at the polls the issue of disarmament. As a result of this polling, the government of Denmark is today presided over by a cabinet made up of anti-militarists and ardent supporters of disarmament. Backing the cabinet in the folketing (the lower house)—to which house the cabinet is solely responsible—is a majority holding the same views. These members are in the folketing because the Danish electorate, fully cognizant of the issues, expressed its preference by substantial majorities for the candidates of the parties which championed disarmament.

There are four parties of importance in Denmark. Two of these—the social democrat and the radical—are unequivocally in favor of sweeping disarmament; the other two, the conservative and the liberal, are as strongly opposing it, and favor, on the contrary, an increase in the military budget.

Previous to the April elections, a liberal ministry, receiving also the support of the conservatives, had governed since December, 1926. Together these two parties commanded a majority of the folketing. Unexpectedly, the two parties split on the item of military expenditures in the budget which was presented last March. Both parties favored an increase in military and naval appropriations, but the conservatives demanded an added increase of several million kroner over that recommended by the liberals. When the liberals failed to meet this demand the conservatives withdrew their support and decided not to vote on the budget bill, with the result that the bill was defeated and the liberal ministry was compelled to call for a new election. Thus, strange as it may seem, the election was prompted by the failure of the two parties opposing disarmament to agree on the amount to be spent on the army and navy.

A Clear Issue

The two other parties have for years favored sweeping reductions in the national defense, and in the short but vigorous campaign each made disarmament the dominating issue. While each worked independently of the other, as far as any organic union was concerned, each pleaded for support, mainly if not entirely, on the basis of promises to disarm if either came into power. The liberals and conservatives stressed the need for more effective national defense. It was clearly a case of militarism and nationalism represented by the liberals and conservatives as against disarmament and internationalism represented by the radicals and social democrats.

When the election returns came in, they showed an increase of nearly 100,000 votes for the social democrats with a loss of 40,000 for the conservatives. Together the big army parties polled 636,000 votes while the disarmament parties polled 745,000. It should be remembered, of course, that the total population of Denmark is less than three and one-half million or about the same as the State of Indiana. The suffrage is exercised by men and women over 25 years of age.

What is more important, however, as far as political power is concerned, is the number of seats gained

in the folketing. The following table shows the present membership as compared to that of the last house.

	Last House	Present	
Conservatives	30	24	68
Liberals	47	44	
Radicals	16	16	77
Social Democrats	53	61	
Justice League	2	3	
Schleswig Party	1	1	
	149	149	

Thus the radical-social democrat group controls an absolute majority of the folketing.

The Campaign

The campaign preceding this election was probably different from any campaign anywhere at any time. The discussion revolved almost entirely around the question of whether Denmark's security could be maintained best with or without military and naval defenses. The anti-militarist parties kept constantly before the public the terrors of the next war, emphasizing particularly war in the air and gas warfare. No more bitter attacks on the war system could scarcely be penned than those appearing in the Politiken, leading Copenhagen newspaper, day after day during the height of the campaign. Arguments were advanced by the disarmament group to show that the next war would be a war against the civilian as well as the soldier population and it was pointed out that the only way to meet a gas attack was by retaliation against the civilian population of enemy countries. The day before the election Politiken carried striking photos of actual destruction during the world war. The Kellogg pact was presented prominently and the voters were asked to back it. By a coincidence a few days before election, a monument to soldiers killed by gas in the world war was unveiled near Ypres. On the morning of election day Politiken featured this ceremony and accompanied it with a translation of the statement of General Mordacq who in the Paris Midi described in detail the terrors of a gas attack.

The disarmament group was not slow to take advantage of other items in the current news. Mr. Hugh Gibson's clear cut statement at Geneva about America's desire to disarm, coming as it did during the campaign, was featured in the anti-militarist press. Lord Cecil was quoted as saying that membership in the league of nations does not obligate any nation to maintain a military system. On the morning of election day one daily featured a translation of several paragraphs of "All Quiet on the Western Front" to emphasize the horrors of modern warfare.

Economic Appeal

Appeals from the standpoint of economy were also made. "A Million Kroner a Week for a Useless Military System While the Aged, the Orphans and the Unemployed Suffer—Vote for Disarmament and the Social Democrats," proclaimed one gaudy poster. The radicals presented in poster form the picture of a beautiful country estate with the statement that the value of such an estate was being used each day for the support of the present military system of the country.

The new cabinet, headed by A. M. Stauning, social democrat and a former premier, includes nine social democrats and three radicals. Dr. P. Munch, a radical, is minister of foreign affairs, while Zahle, a radical ex-premier is minister of justice. The minister of defense is none other than L. Rasmussen, the socialist leader who in the previous socialist ministry sponsored the bill for sweeping disarmament, which at that time passed the folketing only to be defeated by the upper house (the landsting). A visitor in the folketing galleries, asking that leaders be pointed out, will be almost certain to have his attention called to Rasmussen, now a prominent national figure.

Stauning, the erstwhile cigar maker, with his heavy glasses, thick beard, and deep guttural voice, is a picturesque figure. Dr. P. Munch, teacher and author of many standard texts on Danish history and politics, is another interesting personality. A close-up convinces the interviewer that here are two leaders, who while differing in training and background, are persons of character and ability, who would, even in a larger country than Denmark, be distinguished men.

Upper House in Doubt

Whether the new cabinet can really bring about disarmament depends on whether the upper house, where a majority is apparently in opposition, will yield to the popular referendum and vote for such a proposal. It is very doubtful whether this will happen. Premier Stauning has, however, publicly announced that if the upper house does not respect the wishes of the voters as expressed in the April elections, it must be abolished. Such a pronouncement is not a new departure for the social democrats, as they have for many years favored a one house parliament.

Hence the question of disarmament in Denmark may become involved in the question of the abolition of the landsting. Will the Danish upper house by colliding with the disarmament bill meet the same fate as did the house of lords when it collided with the Lloyd George budget, nearly twenty years ago, or will it stem the tide which is setting in toward disarmament? The world in general is, of course, much less interested in what happens to the Danish upper house than in the results of the fight for disarmament. The autumn session of the Danish parliament should be of interest to all those who are following the disarmament movement; for, while Denmark is only a small state, its conduct may be taken as an indication of world sentiment on this subject. At any rate, it should be most enlightening as to the attitude of smaller countries toward the maintenance of armed forces.

Russia Creates New Law on Religion

By Paul B. Anderson

DURING the fourteenth congress of the soviets in Moscow, April, 1929, the following change in the constitution of the U. S. S. R. was proposed by the government. Article 4 now reads:

> In order to provide the workers actual freedom of conscience, the church is separated from the state and the school from the church, while freedom for religious confession and anti-religious propaganda is recognized for all citizens.

The previous reading of article 4 was as follows: "In order to provide the workers actual freedom of conscience, the church is separated from the state and the school from the church, *while freedom for religious and anti-religious propaganda is recognized for all citizens.*" Interest centers in two points, what is meant in general by "freedom of conscience," and what interpretation should be given to the words "religious confession" contained in the new reading, from the peculiar point of view of soviet jurisprudence. Fortunately there is such an interpretation given in a publication of the people's commissariat of justice (Gidulianoff, Separation of Church from the State, 3d edition 1926), from which the following section may be quoted:

> Generally understood, religious freedom theoretically embraces freedom of conscience and freedom of the cult. Full freedom of conscience is considered by bourgeois theoreticians to be secured if every citizen is granted:
>
> a. Freedom for choice of religion, presuming also freedom to establish new religious teachings;
>
> b. Freedom for confession, including freedom for conducting religious rites and freedom for preaching;
>
> c. The exercise of civil and political rights without regard to religious beliefs;
>
> d. Freedom to have no religion.
>
> Ecclesiastical freedom similarly consists of three elements:
>
> a. Freedom to establish new religious societies;
>
> b. Freedom for church organization and administration;
>
> c. Complete equality before the law of all existing religious societies which do not pursue objectives in themselves contrary to law.
>
> Our jurisprudence provides the fullest measure of freedom of conscience, however, not in an objective but in a subjective sense; that is, the soviet government does not hinder any individual citizen from believing in anything whatsoever, or from believing in nothing whatsoever, so long as his actions are not contrary to law and to the interests of other citizens.

According to this interpretation, "religious confession," as provided in the new reading of the constitution, will permit only rites and preaching, the broader field of "propaganda," such as through printed matter, seemingly being open only to anti-religion. In this quotation one finds also a significant distinction made between conscience and actions; conscience is free but actions must conform to law and to the interests of communist society.

What Is the Law?

What is the law as regards religion, as distinguished from constitutional provisions? Here again a clear answer is available, for on April 8, 1929, a new law of 68 articles was promulgated, which gathers up the substance and intent of the numerous laws, decrees, resolutions, instructions and court rulings which have served to guide the religious actions of individuals and ecclesiastical bodies since the revolution. A few quotations from this law will indicate the range of activities in which the religious conscience may express itself.

> Art. 2. Each citizen may be member of only one religious (cult) union, i. e., society or group.
>
> Art. 3. Religious societies and groups of believers do not have the rights of legal persons.
>
> Art. 17. Religious unions are forbidden: (a) to establish mutual aid funds, cooperatives, producing unions, and in general to use the property at their disposal for any other purpose than the satisfying of religious needs: (b) to give material aid to their members; to organize either special meetings for children, youth, women, for prayer or other purposes, or general meetings, groups, circles, departments—biblical, literary, handworking, labor, religious study, etc., and also to organize excursions and children's playgrounds, to open libraries or reading rooms, to organize sanitoriums and medical aid.
>
> Art. 18. Instruction in religion of whatever kind is not permitted in state, public or private schools and educational institutions. Such instruction is permitted exclusively in special theological courses opened by citizens of the U. S. S. R. with the special permission of the people's commissariat of the interior of the R. S. F. S. R.
>
> Art. 22. Religious assemblies (delegated bodies) and executive organs elected by them do not have the rights of legal persons and, furthermore, may not: (1) establish any kind of central treasury for the collection of voluntary contributions of believers; (2) fix any kind of obligatory collection; (3) possess property for the cult or receive such by contract, or acquire such by purchase, or rent quarters for meetings of prayer (divine service); (4) conclude any sort of contract or agreement.

The question of religious instruction to children under eighteen is dealt with by implication (Art. 17 and Art. 18) rather than explicitly as in earlier legislation. This matter deserves explanation by quoting from the statement of the people's commissariat of justice (26 Sept., 1924, No. 1168/3) summarizing legislation and giving the following ruling in the matter:

> According to instruction of the people's commissariat of justice issued 24 August, 1918, Art. 33, also circular from the people's commissariat of education, 23 April, 1921, also decree of the central executive committee, 18 June, 1921, and Art. 121 of the civil code, in connection with the separation of school and church,—it is forbidden to teach so-called law of God (catechism) to children under 18 in state or private schools, or in any place in the form of group study with children. However, from article 9 of the decree regarding separation of church and state, "citizens may teach and be taught religion privately," and also from the resolution of the people's commissariat of education, 23 April, 1921, it is clear that in the R. S. F. S. R. parents are not prohibited from teaching their children so-called "law of God." Such instruction may be given either by the parents themselves, or by persons invited by them to the home of the parents or teacher, provided

such instruction does not take the form of group study, i. e., study with more than three outside children brought into the home.

However, it is not sufficient to quote only the constitution and legislation of the country if one is to understand the objectives of the soviet government in altering the constitution and promulgating the new law. It is necessary to have also the light thrown on the question by the speeches and articles of leading officials and by court decisions rendered since the new law came into effect. Abundant material of this character has been provided in the speeches delivered before the fourteenth congress and in newspaper articles preparing for the conference of the "Godless Society," called to meet in Moscow in June. Thus Lunacharsky, people's commissar of education, in his speech before the fourteenth congress, gave the following exposition:

We are strongly criticized for having used the slogan "non-religious school" when we should have announced the slogan "anti-religious school." I must call your attention to the fact that Lenin, who from the very beginning insisted upon the separation of the church from the school and upon throwing the ikons out of the schools, at the same time gave us the following statement of the problem: since at the present time (1918) you cannot entirely substitute unreligious teachers for teachers religiously-minded, since at present our regime is not yet firm enough, since the religiously-minded peasantry in case of atheistic propaganda in the schools would probably not send their children for study, and we thereby would give new strength to the priests—be extremely careful. They may blame us, and perhaps properly, for being careful too long, since our last circular, the one announcing the un-religious school, was issued only now when our regime stands firmly established, when we no longer need fear the priests, when the change from religious teachers to our atheistic teachers has become more nearly possible (if not in one year, at least in two or three). We are now in such a favorable position that we may, and indeed we must, turn and make an attack along this front. All our cultural agencies, from the school to the theater, from the academy of science to the cabin reading rooms, must be considered by us as working on the front for the repulse of the religious danger and, at the same time, as a means for curing the masses from this evil disease.

There were some who insisted that the government should immediately close all the churches and force religion out of existence. They felt that the change in the constitution represented no more than weak-kneed tolerance. To such critics a clear statement of the government's purpose in changing the constitution and an exposition of its real attitude toward religion was given by Lunacharsky in an article published in the government organ "Isvestia," June 8, 1929, from which the following interesting quotation is taken.

Religious tolerance is of course an element of liberalism, yet it is proclaimed in our constitution. This element of liberalism is included by the communist party in its political and cultural practice by no means by reason of its being in any way inclined toward peace with any sort of popery, certainly not because of any weakening in our hatred toward religion and our endeavor to destroy it. On the contrary, by our religious tolerance we simply conveniently limit the field of struggle and decline to use a worthless weapon. Our country is still full of a great number of various sorts of believers. To challenge them to a "final decisive battle," to proclaim them persecuted because of "prohibition of faith," would mean that we become supporters of the priests, because by such means we would immediately cast a significant part of these masses into the arms of the priests. . .

Religion is like a nail; if you hit it on the head, you simply drive it deeper, and in the end may fasten it so tightly that you cannot even grasp it with pincers to draw it out. We need pincers to get hold of religion; not to drive it in, but to pull it out by the roots; and this can be done only by scientific propaganda, moral and artistic education of the masses, in particular the growing generation, by the reconstruction of habits, by the injection of more and more science into all work, and especially that of the peasants. Our constitution does not speak of lessening the struggle with religion; it chooses for us the manner in which we can most easily overthrow religion, if only we are able to be energetic to the end. It permits the broadest kind of propaganda of atheism. Our party and the soviet government demand the most intensive development of this propaganda of atheism, including criticism of all religions and of all idealism.

From these quotations it is plain that the government desires and intends to eliminate religion, but finds it expedient to proceed tactfully and by educational methods. "The struggle against religion is and must be the work of the masses," says Rykoff, president of the council of people's commissars, addressing the fourteenth congress. Continuing, he explains that "the new generation which in great measure has grown up outside the influence of religious poison does much to spread this movement. We have now entered that stage of anti-religious propaganda when it is truly developing, when its progress is sure."

Current Court Practice

In addition to this consideration of the constitution and laws of the country and the attitude of soviet leaders, it will help to deal also with current court practice in applying the law in actual instances. Since the case of the Yegorevsky church bell has received the greatest amount of attention in the soviet press in recent weeks, it may be described as an example. Details from the press are as follows. The bell being broken and long unused, lying by the roadside, the metal trust wished to make use of it, and an agent took up the matter with the church warden. When the wagons came to remove it, someone sounded the alarm, and in half an hour several hundred peasants gathered. The cry was raised that the agents had come to take away the church, and in a short time the wagon drivers were beaten and had to run for safety. No one was seriously wounded. A few days later, the excitement having subsided, negotiations were reopened and, according to the press, some of the same peasants helped to load the bell for its removal by the metal trust.

So much for the incident itself. The priest Krivandin, the church warden Yudin, a lay-sister Tkachenkova, and a number of others were arrested, and the case came before the Moscow provincial court, sitting in the village Yegorevsky, about May 20, 1929. On the eighth day judgment was rendered, declaring that the gathering of the peasants was not casual but

prepared as an organized effort to turn the people against the soviet government by playing on their ignorance and superstition. Thus the lay-sister was charged with counseling the peasants to hoard their grain because war was imminent. The following sentences were pronounced: the priest and the church warden, as principals in the organized effort, to be shot; the lay-sister condemned to eight years imprisonment in strict isolation; eight others condemned to imprisonment for terms varying from three to five years.

One may be startled at the severity of the sentences in this case, but the incident must be viewed in light of a revolutionary ethic as well as revolutionary jurisprudence, and also in light of the present advance along the "religious front" which we have described. The procedure and arguments in the case were in full harmony with the present policy to confine the practice of religion to its narrowest limits, to educate the people away from religion, to work on the principle that religion is to be considered counter-revolutionary, and therefore to punish infractors of the law on religion for political as well as civil offense.

To quote again from Lunacharsky's article (Isvestia, June 8, 1929): "For us, politics does not mean merely the narrow field of struggle for power. For us politics is our socialist constructive work as a whole. Our conception of socialist reconstruction embraces most fully the cultural uplifting of the masses, the uplifting of the masses to a completely socialistic, truly scientific, that is to say, atheistic materialistic culture. . . . The church is not only an enemy in the realm of culture and consequently also in politics; it is unalterably, inevitably and always—whatever it calls itself—a definitely political enemy."

Toward the Understanding of Paul

By Fred Gladstone Bratton

CHRISTIAN HISTORY has been unfair to Paul. Present day critics, noting the doctrinal nature of orthodox Christianity, tell us that the great apostle was really the perverter of the gospel, that he has done more harm than good to the religion of Jesus, that we must forget Paul and get back to Jesus. Wrede says that Paul effected a complete break with the original gospel and founded a new gentile Christianity on the basis of his own theology. Feine, on the other hand, says that Paul agreed with Jesus in every department of thought, and his whole system of teaching shows a distinct dependence on the Jesus tradition. Schweitzer, assuming in Paul a divergence from the early community, says that the apostle is to be explained by Jewish eschatology and nothing else. Bousset says that Paul was influenced by the mystery religions and remodeled Christianity along purely Hellenic lines.

It does not require much wisdom to see that some one in this mass of opinion is missing the mark; perhaps more than one. In the opinion of the present writer, all of them are partially wrong. In regarding Paul as the virtual founder of Christianity, Wrede tells only a half-truth, for, when he calls attention to the apologetic character of Paulinism, he passes over the message that lies behind the apologetics—the most vital experience of Jesus Christ the world has ever known. Feine and the devotional school (Deissmann, for example) seem to be entirely oblivious of the transitional character of first century Christianity. Schweitzer ignores what is obvious to most scholars: the Hellenic influences that made up the environment of early Christianity. Bousset, claiming the exclusive influence of the mystery religions, forgets that Paul was a Jew and never completely lost his Jewish mind.

The puzzle of Paul's relation to Jesus and that of modern Christianity to both is to be solved by the recognition of the transformation of early Christianity in the latter half of the first century from the simple gospel of Jesus to a Graeco-Jewish doctrinal system, a transition in which the apostle had no little part. The Christian thinker today must admit that Paulinism as a system did not arise directly from the gospel of Jesus. Pauline Christology cannot be reconciled with Jesus' self-consciousness.

Paul and Jesus

Between the death of Jesus and the death of Paul, Christian dogma was born and partly brought up. The apostle was forced by the very nature of his task to create an apologetic. This was the gospel *about* Jesus rather than the gospel *of* Jesus. Jesus' religion was theocentric; Paul's was largely Christocentric. In religious values and ethical principles, we find a true continuity between the two, but in soteriology, Christology, and sacramentalism, there is a noticeable divergence. The Pauline teaching regards the death of Jesus as an instrumental element in the accomplishment of man's salvation, develops the idea of Christ's pre-existence, his metaphysical identity with God, and his predetermined mission as the "second Adam," and describes the Lord's supper and baptism in terms of the Greek cults. A complete comparative study will show a profound agreement between Paul and Jesus in the definition of spiritual values, the criterion of religious experience, and the ethical import of religion. A divergence no less distinct is found in Pauline material that pertains to the theoret-

ical explanation of the truths in which they agree. In other words, agreement is seen in the apostle's religious experience of Jesus; divergence is seen in Paul's theological explanation of Christ's person.

Christianity Drops Jewish Clothes

It must not be understood, however, that the gentile character of Christianity and its Christological formulations were altogether original with Paul. The Hellenization of Christianity was an inevitable process and had started before he commenced to write his letters. In order to become a world religion, Christianity had to drop its Jewish clothes and put on a gentile garment. There was no other way. Soon after the death of Jesus, there developed in the early community a tradition which exalted his death as a soteriological sacrifice. Does not Paul say that he "received" the gospel that Jesus died for our sins? But although the apostle did not create this gospel about Jesus, he greatly accentuated it and became its greatest exponent.

Here is the crux of the problem. True, the historic movements have gone back to Paul rather than to Jesus, but they have gone back to Paul the *theologian*. There is another Paul. We must distinguish between his religion and his theology, between gospel and apologetic, between his experience and the explanation of the experience, between content and method. We must recognize the difference between Jesus' situation and that of the apostle. Paul was a foreign missionary and had to explain Jesus to a foreign audience, and in their own terms. The gospel is not altered because the explanation or description of it is new! Let us not be unfair to Paul. There is a religious Paul. He is the one who said: "For to me to live is Christ."

The failure of Christian theologians to give proper accent to the religious experience and convictions which underlie the framework of apologetics explains the "Pauline" character of historic Christianity. The definitive element in the personality of the apostle to the gentiles is the consistently repeated message: God in Christ. He is one with Jesus in the realm of spiritual values, the paramount importance of love, and the moral imperative of mysticism. Paul's final impression on us today should be made not by his method but by his message. It is unjust to define a man by his tools; he should be defined by his product. If he were living today, he would be the first to cast aside his first century terminology and technique and adopt the best thought forms of the twentieth century in his description of Jesus.

First Thinker After Christ

To regard Paul as only a dogmatic theologian is to characterize him by his implements rather than by his life and essential message. In his technique he was apologist and theologian—inevitably so. The first great thinker after Christ was bound to cast the gospel in a theological mould. Just as Ezekiel's legalistic codification served to preserve Judaism against further syncretism, so Paul's formal interpretation of the Christian message helped to fortify the Christian church against heresies. We today may reject the Pauline method, but that does not destroy his "in Christ" gospel. What if the Pauline construction is Hellenic in form? The validity of the idea behind the expression is still unimpaired. The task of the teacher today is to discriminate between the permanent and the secondary in Paul, to differentiate between his religion and his theology. Greater than his formal explanation is the object of the explanation—*Jesus Christ*. It is imperative that we penetrate through the Pauline forms to the apostle's basic convictions; these, we shall find, are those which dominated Jesus.

The Bottle and the Wine

Is not the confusing of the bottle with the wine the reason for the present-day theological chaos? All problems of biblical interpretation can be solved on the basis of content versus method. The fundamentalist thinks that because the scholar attempts to pour the wine of Christianity into a new bottle (or even change the label on an old bottle) he is losing the wine itself. On the contrary, he is saving the wine for the fundamentalist's sons and daughters, who, being a little more enlightened than their father, will reject both bottle and wine, unless the "radical" scholars make this mental adjustment for them.

Reject the Pauline theology if you will—and we must, at least, some of us—but do not mistake the apostle's *religion*. Paul's message of love will outlast his system of reconciliation. His thought forms belong to the first century, but his experience of Christ belongs to all the centuries. Paul's significance is not to be found in his methodology but in his loyalty to the Master, for whom he gave his life.

The Heart Is a Strange Thing

THE heart is a strange thing:
It has no eyes,
But it can see through dark earth
And beyond blue skies.

The heart has no hands,
But, knowing Love's touch,
All the hands of the world
Cannot do as much.

The heart has no feet,
But it may go
Swiftly to Heaven above
Or Hell below.

The heart is a strange thing,
More strange than the head:
Sometimes it may live again
After long dead.

MINNIE CASE HOPKINS.

BOOKS

Are We Slaves of Our Slaves?

MEN AND MACHINES. *By Stuart Chase. The Macmillan Company,* $2.50.

MAN has done wonderful things with machines, but what have the machines done to us? Are they our servants or our masters? How much labor is really saved by labor-saving devices? Is there more or less leisure for the worker by reason of this labor-saving? What is to be the future of our mechanized lives, and how may the more serious disasters with which machinery menaces us be avoided? These are some of the questions with which Stuart Chase deals in this fascinating and informing volume. The value of his approach to the topic grows largely out of the fact that he is neither a professional viewer-with-alarm nor a sentimentalist who sees the past through a rosy haze and wants to escape from the noise and smoke of urban today back to the flowery fields of rural yesterday. He has no illusions about the possibility or the desirability of such a return, nor does he undervalue the actual contribution of the machine to our comfort. There is a balance and sanity in his judgments which are a reproach to all excited fanatics who can see but one side of a question. In going in for machinery, society is bound to gain some things and lose some things. The practical questions are: Which way do the scales balance now? Which way do they tend to swing by reason of the cumulative effects of increasing mechanization? And how can they be made to show a substantial surplus of advantage?

We have, perhaps, a vague impression that we are constantly in contact with machinery. But the fact is that, with the exception of machinists and mechanics, we average perhaps one or two hours a day of actual contact. This is not by any means the measure of our dependence upon machinery or of its influence upon our lives and thoughts. This happens, for example, to be a rather non-mechanical day for me. Yet half an hour ago I was driving a car; and at this moment, while tapping a typewriter, the background of my consciousness is occupied by the whirr and grind of a not very distant concrete-mixer, punctuated at frequent intervals by the more staccato sounds of other machines which make up the total of the city's noises, and occasionally drowned (rather surprisingly) by the crescendo of a pipe organ, which is just as truly a machine as the concrete-mixer; and presently I shall be seeking a luncheon, the production and transportation of the materials of which involve a vast complex of machinery. But the typewriter is the only one of these machines with which I am in direct contact, and I use it only because it is easier, both for me and for the printer, than using a pen. The varied noises are no more disturbing to my city-broke ears than the sound of wind in the trees would be, or the lowing of cows, and less so than the roar of a waterfall. It is easy to say, but hard to prove, that the continual impact of these noises is detrimental to the nervous system. And I have more reason to be grateful for the machinery which produces my food and brings it to me than to be resentful toward it—so long as it works properly.

As long as it works—aye, there's the rub. How long will it work? How do I know that it will continue to work? Sometimes the machinery creaks badly. England, facing starvation in three months if her ports are closed, is a symbol of the modern man's dependence upon the functioning of elaborate machinery over which, individually, he has no control. It is often affirmed that the curse of our civilization is its devotion to the principle, "money first." But money *is* first, and must be, when a man's own work produces nothing that he can eat or wear, but only an article or a part of an article which must be sold to a distant consumer; or when men do not own the machines with which they work and therefore do not own the products of their labor, and so must be dependent for food, clothing and shelter upon wages—that is, money. Relatively few workers have jobs whose direct relation to machines makes them "robots"; possibly 5,000,000 in the United States, Chase estimates, probably less, and the number is decreasing. But that is no measure of the influence of machinery upon life.

In actual practice, the use of machines does not mean more leisure but the production of more stuff to meet more wants. Many of these are artificial wants, stimulated by advertising and high-pressure salesmanship. Even with the vast increase in the number and volume of commodities, the number of actual producers constantly decreases. There were fewer by half a million in this country in 1925 than in 1919. Vast numbers are thrown out of employment by the improvement of mechanical processes. Some of these find employment in new industries; some find it in the process of distribution, which becomes increasingly elaborate and costly as competition becomes fiercer, "sales resistance" stronger, and the necessity of creating demand for new luxuries more urgent; some do not find it at all. Unemployment grows with accelerating speed. Part of the people can produce as much as all the people can buy; another part can earn the means of buying what they need by persuading others to buy what they do not need; and still another part cannot secure the means of buying anything at all. The economic structure is in unstable equilibrium. Machines can make more than enough commodities to go around, but they cannot make them go around.

In spite of all these regrettable consequences of machines, the author is no pessimist. He thinks the good outweighs the evil, but the evils wax and the margin of advantage diminishes. There is no simple formula by which to remedy the evils and avert the catastrophe. If a twilight of civilization impends by reason of an excessive and irrational use of machines, it cannot be prevented by a deus ex machina. But the author recommends some policies and points out the direction in which safety and true prosperity must be sought. Chief among these are the banning of war-machines, and so the banning of war itself; and, not socialism, but the socialization of machinery through limitation and control of the interest of the common good.

WINFRED ERNEST GARRISON.

Books in Brief

A HISTORY OF POLITICAL THOUGHT IN THE SIXTEENTH CENTURY. *By J. W. Allen. Lincoln MacVeagh,* $6.00.

Political and religious history have not been so closely connected since the sixteenth century as they were at that time. This scholarly study of political and social theory in the century of the reformation deals with phases of thought which are inseparable from the story of religion. The first section deals with Lutheranism and Calvinism and their contributions to the theory of the state and the practice of statecraft; the second with England in the period of the reformation and immediately after; the third with France, especially while it was torn by the wars of religion, and while the foundations were being laid for that theory of absolutism which reached its consummation in the reign of Louis XIV; the fourth with political theory in Italy, particularly as exemplified by Guicciardini and Machiavelli. A very large per cent of all this

material is directly related to the history of religion. For example, the question of religious toleration, which is much more advantageously approached by way of a study of political theory than with the customary assumption that the whole matter turns upon the intrinsic tolerance or intolerance of this or that form of religion. The author commands an amazing mass of erudition of which he is so thoroughly the master that he moves easily and gracefully under its burden, and he presents his materials in a style of great charm and clarity.

SCHLUMPF, THE STORY OF A GERMAN SOLDIER. *Translated from the German by Maurice Samuel. Harcourt, Brace & Co.*, $2.50.

This is another "All Quiet on the Western Front," not at all inferior to that amazingly vivid and revealing picture of the mind of the common soldier. For Schlumpf, the war was a medley of horse-play, blood, brutality, obscenity, love (mostly, but not all, spurious), courage chiefly of the rat-in-a-corner sort, starvation, and clever efforts to outwit discipline and get easy and safe assignments. The only flicker of "patriotism" is expressed by a young doctrinaire upon whom the verdict of all his comrades was that "the fellow's gone absolutely crazy." Schlump's generalization on war is this: "The whole war is absolutely horrible, just dirty slaughter, and if the human race can bear with it for years, or stand by looking on, it deserves nothing but contempt. But He who created the human race should be utterly ashamed of himself, for his work is a disgrace."

AFTER MOTHER INDIA. *By Harry Field. Harcourt, Brace & Co.*, $3.50.

Few books of that nature have been more violently denounced than Miss Mayo's "Mother India." The Indians themselves were, of course, enraged to the last degree; they considered it propaganda for British imperialism. The missionaries have, in general, criticized it as unjust, ill balanced and misleading, and have been anxious for the sake of their work to make it clear to the Hindu mind that they had no complicity in such an insult to India. At least nine volumes have been published in reply, and nobody knows how many scores of magazine articles. Mr. Field, who was spending some time in India investigating matters of public health when Miss Mayo was gathering her material, has digested the protests and denials and subjected them to critical examination. His conclusion is that the criticisms of Miss Mayo and her book are not justified, and that her unfavorable report upon certain aspects of Hindu social life was a true representation of the conditions. It will be remembered that Miss Mayo did not undertake to give a complete picture of Hindu culture. She confined herself to the matter of child marriage, data connected with that practice, and the effect of these practices upon the people of India. It is the testimony even of some who have denounced her most bitterly that her book has done more to focus attention upon a real and ancient evil and to arouse sentiment favorable to its correction than any other event within a generation.

LATER LETTERS OF LADY AUGUSTA STANLEY, 1864-1876. *Edited by the Dean of Windsor and Hector Bolitho. Jonathan Cape & Harrison Smith*, $3.00.

The wife of the famous Dean Stanley was almost as famous in her day as her distinguished husband. She was chief lady-in-waiting to Queen Victoria for many years and one of her most intimate friends. Married to the absent-minded dean when both were in middle life, she formed with him a matrimonial partnership which was as beautiful as it was socially conspicuous. Many of the letters are to and from the queen. They give an intimate view of high society in Victorian days, with glimpses of the courts of Germany, Russia and the Vatican.

CORRESPONDENCE

Gastonia and the Social Gospel

EDITOR THE CHRISTIAN CENTURY.

SIR: The labor situation in North Carolina this past summer was of compelling interest to any observer. Returning to the University of North Carolina for a tenth reunion, issues seemed to thrust themselves from all sides upon me. Workers had been on strike in Gastonia and feeling was high. I remember Gastonia as a boy—a crossroads village and for a time my home. Today one is impressed by rapid industrialization and fabulous wealth. Men who were in college with me, and with nothing especially to contribute, are drawing salaries of $25,000 to $40,000 per year.

My brother has been practicing medicine for 20 years in and around Gastonia. He has an enormous practice among textile workers in a perfect network of textile towns. I have gone in and out of homes with him in his work and have seen how the workers live. The June visit on the way to college carried me about again as usual with him. I could observe no increase in wealth or good living among the workers.

Leaving me in the car while he made certain calls, my brother handed me a state health bulletin which had just come in the mails, as he thought it might help me to pass the time. The leading concern of the issue was with the alarming increase of pellagra, of which my brother has many cases, in the last few years. The bulletin stated that pellagra is a deficiency disease having its rise nearly always in a poverty condition. Medicine does no good; prescribe butter and eggs and boiled meats. Later I asked my brother, "How are these patients going to get these expensive foods?" Salt bacon, "fat back," fried, is the standard meat; textile workers do not see a pound of beef in the year. To my question the doctor gave a faint smile and a shrug of the shoulders; for he has no C. O. S. to appeal to.

One night I spent with a college mate banker, whose home is within sound of the Loray machinery. The Loray, scene of recent troubles, is the key to Gaston county and Gaston county is the key to the new industrialized South. Next day the banker was to drive an insurance man of Gastonia, a lawyer of Charlotte and myself to "the Hill" to a reunion of our college classes. Till late into the night we talked. His bank was soliciting mainly the deposits of the textile workers and was not prospering overmuch. "If some of these people ever got $50 ahead they would die," he said. "What's the reason?" I asked. "Automobiles, ignorance, extravagance," he began; and then going a little more deeply and slowly he hesitated, "And, of course, they don't make a dog's wage to begin with."

There had been strikes and trouble two weeks before and the banker's mind was highly mixed and confused as to it all. He had all the arguments of the capitalists, his set against unionization and yet in my confidence he would frequently express a secret doubt as to whether unionization is a bad thing.

"What is the attitude of the churches?" I asked. "Are they preaching what we are calling the 'social gospel'?" And I explained and gave him the general trend of the new gospel. He replied that if Doctor So-and-so and Doctor This-and-that, in the prominent pulpits, were to talk like that they would be run out of the town. The whole section is fundamentalist or largely so, and yet it is my own belief that the churches have gone farther

than this banker, a regular churchman, has sensed into the social gospel. His own lurking doubts may have been planted, who knows, by some brother who is as "wise as a serpent and as harmless as a dove." However, to see the extravagance and the speed of the cars which some of the brethren drive does not add confidence to this generous faith.

Morning came and we picked up our insurance man. The real basis of the trouble, he thought, was that the company had introduced a machine to measure the exact output of each worker in the mills. Said he, "The workers do not want their work judged by measured results." Now to judge by "measured results" seems fair enough. No one can find any honest objection to having his work judged and paid by "measured results." But then I thought of this, "Is it playing quite fair with labor? Do those fellows on big salary, reaping huge dividends from the mills—do they wish to have their service measured or to be paid on the basis of 'measured results'?" He answered, "No; they expect profit, and the more the better; they expect something over and above the time and energy expended." He agreed that the management worked on the principle of putting in as little and taking as much as possible. "Then why object," I asked, "when labor tries the same thing?" Came the inevitable answer, "Somebody must lose; everyone cannot have the profits, else there would be no profits for anyone, and so we would have no business." We can see immediately the fields that this statement would lead into. But I asked again how the churches were relating this matter up to religion. The reply was, and he too is a good churchman, that it had not occurred to him that the church would have any interest particularly in this field.

At 50 miles an hour, over a superb newly completed parkway, we sped the 22 miles to Charlotte, where we picked up our lawyer friend. Together we drove a delightful 150 miles to the state university. The lawyer, teacher of a large men's Bible class in one of the first churches of Charlotte, could see that these matters might very well relate up to religion, but they did not seem urgent to him. He was brought up in a very liberal philosophy at the state university, but upon social questions held a conservative view. The substitution of some different motive for the present "profit-motive" seemed to him rather visionary if not indeed dangerous to preach. He judged that preachers were spending most of their sermon time inculcating the personal virtues of honesty, purity of life, and right relations with God.

Buffalo, N. Y. S. Leslie Reid.

Gold Star Missionaries

Editor The Christian Century:

SIR: Several years ago, you wrote an editorial on "The Gold Star Missionaries." I know of two missionaries who have returned to this country to stay, who went out under the Board of Foreign Missions of the Methodist church. Conditions on the field have not been of the best between those who stayed through the crisis and those who evacuated. Those who stayed being in the minority have been faced with some subtle ostracism that has discouraged many who otherwise were wholeheartedly in their work.

Not being in a position to make inquiries, it occurred to me that you would be able to make the investigation as to why the boards are not sending the Gold Star missionaries back. With the names of those who stayed at their posts, it would be easy to check up on the number who are still on the field, or who are returning to the field in the near future. I know of two missionaries in this category who have resigned from the work of their heart's desire. I believe that there are quite a number of others who have also faced the same question and have decided to remain in America, rather than face the friction of the field, with its discrediting propaganda whenever a friend of the Chinese has any slight friction with any of the Chinese people.

Having two Gold Star missionaries in my family, I would prefer that names be left out in connection with any comment that you might have to make. I certainly hope that my suspicion is unfounded, but if there is any truth to my suggestion, I believe that it should be pointed out. If the boards are not encouraging the Gold Star missionaries to return, they should be asked why? If the missionaries on the field have such an unchristian attitude, they must realize that people are looking at them and wondering at their real worth as Christian missionaries, and have some knowledge of their attitude.

A Pastor.

Is Religion Poetry?

Editor, The Christian Century:

SIR: It is hard for me to be altogether temperate in criticizing the solution of the problem of Christian belief offered by Dr. D. Elton Trueblood in his article, "The Poetic View of Life." This is due not only to the temper of this particular article, but to my growing impatience with a current school of thought of which this article is typical, and which I believe to be fraught with subtle peril to vital Christianity.

We find in the view here set forth a popularized version of the Hegelian attempt to dispose of the fundamentals of the historic Christian faith by the explanation that they are, after all, simply symbolic representations. Dr. Trueblood calls this "the poetic view of life." It may be remarked in passing that there are poets who would resent as an injustice the idea that their concepts are of the unsubstantial sort denoted in this article. Even art cannot live long upon that in whose objective reality it has ceased to believe.

But our chief criticism must be directed against the supposed solution of the problem of Christian belief here set forth. What is that problem? If we follow the writer correctly, it is a problem not of content, but of terminology. The problem is apparently solved for him when he hits upon the idea that the way to keep a semblance of orthodoxy is to continue using the old words when, in fact, the new interpretation has emptied the terms of that content which alone makes their use legitimate. He says, "Their problem is solved, however, when they (honest minded young men and women) realize that religion, in its fundamentals, is poetry, . . ." And again, "We ought to honor the men and women who are trying to be honest and to rid their speech of those words which smack of insincerity." We are sorry to say that the procedure here resorted to leaves us with something of that very impression of insincerity.

It is alleged that the poetic view of life was a satisfying one to the people of the middle ages, whose world was peopled with "hosts of departed saints, angels, and devils." But let it be remembered that it was satisfying only so long as it was the expression of what was considered objectively real. Does it satisfy us?

How even a philosopher who, let it never be forgotten, is also a man, can be satisfied with a Christ who is "a symbol of the idea that the miraculous side of life is not far from us but is something which can take up its abode in human flesh" is quite beyond my ken. Surely the least we would expect is the recognition of the fact that the primary significance of Christ lies not in the realm of miracle but of character. And we are again and again reminded that our concept of Christ is derived from a historical figure, and that the clear testimony of the Christian centuries agrees with that of the apostle, "It is no longer I, but Christ who liveth in me."

The "ordinary religious man" comes to what appeals to him as "an ultimate rest" when he comes to a vital faith in the living Christ, the most real of realities. Granted the trustworthiness of the universe, is it not most reasonable to believe that what has been demonstrated to be of tremendous and abiding value to those who have tried it is also most real, not merely "symbol of idea," but glowing fact?

When philosophers leave their easy chairs and rub elbows with the brute facts of life, with the awful realities which haunt the lives of millions every day, I do not believe that even they will be satisfied with such an easy-going idealism. A philosophy of

religion which is shielded from the burden and heat of the day is also likely to suffer from pernicious anemia. The final religion must be one which is adequate for the harassed millions of earth. "Their problem is (*not*) solved when they realize that religion, in its fundamentals, is poetry, . . ." The faith which will lift the world is not of that stamp. Such a view of life will not put enough iron in the blood for these stern days. Would our Russian comrades in Christ, depicted by Dr. Hutchinson in this same issue, face the cross as they do, if they held this view, which is alleged to be that of the "ordinary religious man"?

If I may close with a personal testimony, I do not see how I could face the troubled heart of India as I hope to do within a year, did I not have the assurance of his backing who said to his first missionaries, "Lo, I am with you alway," not as "the symbol of an idea" but rather as "the Pioneer of Life," "the real and living way." I believe that this Christ is adequate to save the world. But the world will not be saved by any gospel which promises only ultimate futility, no matter how gaudily that futility is decorated in the so-called "poetic view of life."

Drew University, Madison, N. J. JAY HOLMES SMITH.

Missionaries Are Also Church Members

EDITOR THE CHRISTIAN CENTURY.

SIR: My attention has been called to the fact that the article appearing on page 1068 of your issue of Aug. 29, concerning the change that has taken place in the North China mission of the American board, does not give quite the full picture. One who did not know all the circumstances might judge that the missionaries would have no further place for administrative work or influence in connection with the North China Promotional board. It is true that the missionaries as such no longer are ex officio members of any administrative body and that there is no requirement that any portion of any one of these bodies shall be missionaries. It was definitely contemplated by the council, however, in making this change that most of the missionaries would become members of the local Chinese churches and as such eligible for election in accordance with the terms of the new constitution. The probabilities seem to be that out of the three delegates from each station association to the promotional board, one or more will be missionaries, elected by their Chinese friends in recognition of their service to the common Christian fellowship. Aside from this, there is always the personal influence of individuals who have won their right to speak or be consulted by past services.

The real significance of the change that has been made in this North China group seems to me to be that the whole matter is now placed upon a basis of confidence in the Chinese church both as an electing and as an administrative body. We have faith that the churches of North China are as deeply concerned for the progress of the kingdom as are the churches of America and in that spirit have entered into this new form of partnership.

Boston, Mass. WYNN C. FAIRFIELD,
Acting Secretary, American Board of Commissioners for Foreign Missions.

Canada's Liquor "Control"

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the greatest evils you are suffering at the hands of Canada is not bootlegging intoxicants across the line, but the propaganda systematically carried on by enemies that "Control" is "such a success in Canada!" The facts are that both manufacture and importation of intoxicants are more than doubling in three years. Some are saying at startling sights, "Is this Control for which I voted?" The promise of this "temperance" measure has completely failed. Auto accidents are increasing ten times faster than the actual sale of autos. Bootlegging goes on apace. Secret stills are occasionally seized. Courts are full of liquor cases. One jail is reported full of criminals this week. We must add fifty millions to the output of our rich mines to equal liquor expenditures. Some towns are spending more in liquor than is collected for taxes. Under the Ontario Temperance act any drunkenness was illegal and drunks were obliged to reveal the sources of their purchases. Now no one knows whether drunkenness is from legal or illegal sale. We are developing nests of criminals. We are up against degenerative forces from which we can only be saved by a new, a prohibition party. You have the best and only method of dealing with the question. Let none of the paid agents of the traffic lead you to a precipice.

Kingston, Ont. L. M. ENGLAND.

Motion Pictures for Church Use

EDITOR THE CHRISTIAN CENTURY:

SIR: In answer to the request of Walter Ward, Trinity United Church, Moose Jaw, Sask., for motion pictures suitable for Sundays I would refer him to the Fox Film company, New York city. They have an educational department, and some of their pictures will do; but I have found that very few motion pictures of any of the producers can be presented in church on any night without deletions.

What I have done for a number of years in my own church has been to use lantern slides based upon worthwhile motion pictures and then write a lecture descriptive of them. In this way I have been able to omit all the objectionable features and point my own religious and moral lessons. This avoids competing with motion picture houses who can generally do far better than any church and also escapes giving pictures repugnant to our sense of fitness. I have found that the public comes in great numbers and that real spiritual values result. I have now put my slides and manuscripts in such shape that other ministers can use them and will be glad to furnish the same to any of your readers who desire to try this type of Sunday evening appeal. I have over 150 of these sets which include subjects like "The King of Kings," "The Bridge of San Luis Rey," "The Man Who Played God," "Ben Hur," "The Ten Commandments," "Romola," "Les Miserables," and "The Servant in the House."

Newark, N. J. HENRY R. ROSE,
Church of the Redeemer.

The Place of Worship

EDITOR THE CHRISTIAN CENTURY.

SIR: Why must we continue to call the main room of our churches the "auditorium"? Isn't there some name for it which will convey the idea of a place set apart for worship? We have an Auditorium in our town which is the property of the American legion and is used for movies, dances, farmers' institutes, commencements and other community exercises. Our church sanctuary has everything to distinguish it from that legion auditorium but the name. The term "auditorium" may have been appropriate in the days when church services were little else than listening to the minister pray and preach. But now our services embrace so much more than mere passive reception of a spoken message, and such a name is a misnomer.

The word "church" includes the room I am trying to have christened; "chapel" has a definite, exclusive meaning which can hardly be associated with most church architecture and usage; other synonyms given by Roget are either too broad or too narrow in their content. Odgers and Schutz use the word "sanctuary" as "not a mere auditorium, but an appropriate place of worship." Another approximate word is "fane," which in its Latin original meant "a place dedicated to some deity, a sanctuary." And Webster lists that as archaic. None of these is really satisfactory. Can anyone suggest a more fitting title than these for the place in which we worship God? Or must we wait until a new word is coined or until our church services everywhere include more of worship and less of preaching?

Elmwood, Wisc. SAMUEL G. BEERS.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Baptist and Disciple Ministers of Buffalo Amalgamate

On Monday, Sept. 23, the Baptist Ministers institute and the Christian-Disciples Ministers institute, embracing the city of Buffalo and vicinity, at a largely attended meeting at the Buffalo Y, voted to amalgamate. Fred H. Bone, chairman of the Baptist institute, writes: "It is felt that the coming together of these two bodies will not only demonstrate the possibilities of the ministers working together but will help to hasten the day when these two denominations shall unite their forces in a common task."

Dr. Fosdick on the Humanist Philosophy

At the opening service in the James Memorial chapel at Union Theological seminary, Dr. H. E. Fosdick discussed, among other things, the limitations of humanism, reports the New York Times. Although he had some good things to say for the proponents of the philosophy, he said that the humanistic effort to sustain a high idealism without accepting the existence of God was bound to have "ethical repercussions" because of the humanistic conception of personality as merely "a fortuitous by-product of a careless universe." Speaking of what might be learned from the humanists, Dr. Fosdick said: "One of our professorial agnostics wishes that we could declare a moratorium on God for forty years and see if without theology we might not be morally improved. One who is himself a theist would better take to heart such current distrust of theism's ethical consequences. For much of our popular belief in God is not in its influence moral but immoral. It means a lazy shouldering off on a kindly deity of tasks we must perform ourselves. It means stereotyped concepts of right and wrong, defined by infallible revelations and unadjustable to new demands. It, therefore, anesthetizes its devotees and checks instead of encouraging creative thought on personal and social morals. The humanists are right in much of their attack on current theism, and the theist would better be the first to acknowledge it." About 1,000 students, faculty members and friends attended the opening service of the seminary.

Methodist Men of North and South To Meet Jointly

In the Inter-Methodist Men's council, which will meet in Louisville, Dec. 5, 6, there will be representatives of both the Methodist church and the Methodist church, south. This will be the first time the two churches have convened together since 1848, when they split over the slavery question. The separation took place in Louisville.

Dr. Nehemiah Boynton to Lecture at Chicago Seminary

Rev. Nehemiah Boynton, former moderator of the Congregational church, has been retained by the Chicago Theological seminary as a special lecturer on "The Minister and His Message in Contemporaneous Life." Dr. Boynton's lectures, which will cover a three months' period, are based on his 47 years in the ministry, during which time he has served in almost every post of honor that his church could offer him. He began his ministry in Boston, where he served the Union church from 1888 to 1896. He served as preacher at First church, Detroit, from 1896 to 1906, and at Clinton Avenue church, Brooklyn, from 1906 to 1921. He is now minister emeritus with the Brooklyn church.

Publishers of Eddy Biography Refuse to Withdraw Book

There have been many objections from Christian Science committees and churches

British Table Talk

London, September 17.

"The Race Is Off"

WITH the heading "The Race is Off," a recent issue of the Sunday Times discussed the happy results of the negotiations between President Hoover and the prime minister. We are confidently expecting that Mr. MacDonald, who sails on the 28th, will be able to bring back a firm agreement with America for the reduction of our heavy naval programs. The race in ships will be off. There will not be one Briton out of a hundred who will lament. It is true that some French journalists talk as if the agreement is being made behind the back of European powers. But the government is interpreting the mind of this country rightly in refusing to wait. *Reformation without tarrying for any*, was the watchword of the early independents. It is a good watchword for statesmen in a hesitating world. Certainly it is not in the interests of Britain to wait till the European powers fall into line. It is time we gave a lead. The forecast of the proposed agreement has not been seriously criticized, though the experts and yardsticks are probably attacking it in secret, and in the clubs elderly colonels and retired admirals may be shaking their heads. For the present, the yardsticks are in the background. Incidentally if the government adds a reduction in naval expenditures to its previous triumph at Geneva it will greatly lighten its financial burden and may be able to carry through needful reforms without adding to taxation. Mr. Snowden is certainly anxious not to add to our taxes. But there is still the need for industrial peace; and the government with its strengthened prestige will attack the problems of our industry with hope and courage.

* * *

Better Days for The Daily Herald

It will be known to American readers that labor has had only one national daily paper, and this, though gallantly fighting for life, has had only a small circulation, not in any way adequate or worthy of the party. The paper is now to be published by Messrs. Odhams, a large firm which issues "John Bull," "The People" and other popular journals. It is said to be significant that labor, "after an adventurous and chequered newspaper history, has had to associate itself with big financial combinations." Labor has failed to build up even one successful daily paper. The policy of the Herald under its editor, Mr. William Mellor, will still be under the control of the labor party, but the business management will be with Odhams press. Its headquarters in the north will be Manchester, but it is unlikely that it will begin operations there at present. Fleet street will welcome a vigorous labor paper; it is a most unsatisfactory condition of things in which a great party is without any daily interpreter of its policy. None the less, labor won the election without a press.

* * *

Mr. Lansbury and The Parks

Mr. George Lansbury, the commissioner of works, is finding scope for his kindly and generous nature in the quest for ways in which he can make the parks and other recreation grounds fill their proper place in the life of the common people. Mr. Lansbury has the name, among those who have never set eyes on him, of being rather a fierce socialist. Once he came to a Sunday morning adult school of which I was a member and won the hearts of those who had thought of him as a dangerous being. He looks like a sober, old-fashioned nonconformist deacon, but he is in reality a devout Anglican layman who once shocked his continental socialist comrades by saying grace before meat! Everyone will wish him well in his attempt to make the most of our parks, and to set us free from dull and unimaginative taboos. Among his proposals are these: a promenade at Greenwich; mixed bathing in the Serpentine; sun-bathing for children in Regent's and Greenwich parks; a bowling green, paddling pond and boating pond for Greenwich park; replacement of tall railings by "shin" railings in Hyde park; a new cricket pavilion in Regent's park.

* * *

Catholic Emancipation

On Saturday and Sunday last the Catholic church commemorated, with all its genius for ceremony, the centenary of Catholic emancipation. High mass was celebrated in the grounds adjoining Westminster cathedral. The altar stood on a high platform, canopied in green and white. Cardinal Bourne presided and with him were the entire hierarchy of England and Wales. A message from the pope was read. The archbishop of Liverpool, who preached, asked where was the man who would say that the Catholics had not availed themselves to the full of the opportunities afforded them. He claimed that they had leavened the whole of the nation and in illustration of their growing power he said that at the Scouts' jamboree mass was offered daily by 110 priests. The

(*Continued on next page*)

to the sale of the new Scribner book, "Mrs. Eddy: The Biography of a Virginal Mind." The booksellers over the country have received many complaints. The publishers, Charles Scribner's Sons, say in a form letter mailed to booksellers: "It seems to us that it would be extremely dangerous to the interests of intellectual freedom if publishers should refrain from publishing, or booksellers from bringing forward, such books as this either because they fear the hostility of a particular sect or because they wish to show deference to the nobility or sincerity of its beliefs. If they did so refrain it would mean that no great leader of an organized body could be coolly, fearlessly and impartially set before the public in a biography."

Interracial Group Visits Europe

Prof. J. B. Matthews, secretary of the Fellowship of reconciliation, and Rev. Paul E. Baker, a student for doctor's degree in Columbia university, conducted a party of 20 colored and 15 white students on a two months' tour in Europe during the summer. The group visited important centers in Belgium, Holland, Germany and France. The object of the trip was to study, first hand, national and international problems and to come in sympathetic contact with the youth of the continent. The high point of the trip was a youth conference at the old German castle at Freusberg on the Seig. Gathered there were 150 young people respresenting 20 nationalities. The main theme of this convocation was "colonization" with its attendant problems. This led the group into a frank facing of such questions as imperialism, nationalism, economics, racial conflicts, peace, oppressed groups, etc. On returning to New York an effort was made to pool impressions and to arrive at a comprehensive point of view relative to European problems and peoples. An interracial group will again visit Europe during July and August of next year, under the direction of Prof. Matthews and Mr. Baker.

BRITISH TABLE TALK

(Continued from preceding page)

celebrations have been followed with sympathy by those who are not Catholics—not broad-minded enough, Mr. Chesterton says, to be Catholic. No one is proud of the old penal days and today there is no disposition in this country anywhere to persecute the people of the Catholic church, but there must have been some who welcomed the letter by a great historian, Dr. Vernon Bartlet, in which he asked whether these rejoicings and the claims of the Catholic church in Britain involved as a corollary the justice of the claims to religious liberty made for Protestants in Italy and Spain.

* * *

And So Forth

The new play by Mr. G. Bernard Shaw is being heard tonight for the first time in London. It is called "The Applecart," and when it was played at Malvern recently it received a mixed reception. From a lively controversy between Mr. Hannen Swaffer and Mr. Shaw, it appears that 40 years ago G. B. S. used to write under the pseudonym of "Amelia Mackintosh." Other names he assumed were "George Bernard," "G. B. S. Larking," "Redbarn Wash," "L. O. Streeter" and "Consul Junior." . . . Mr. F. E. Weatherly, the song writer, is dead. He wrote songs like "Nancy Lee," which was familiar more than 50 years ago. Altogether he was the author of 3,000 songs, and most of the popular ballads of the time were his. He is said never to have claimed the honors of being a poet, but he certainly had the happy gift of writing verse which filled the throat of the man in the street, and in the drawing room, with singing. I suppose "The Holy City" was the best known of his sacred songs. . . . The Indian commission of which Sir John Simon is chairman will resume its sittings Sept. 24. It is stated that in its report it will not advise that "full dominion status" can be given to India at once, but will present a program by means of which self-government will be given by stages. It is also added that the report will be unanimous.

EDWARD SHILLITO.

Catholic Rural Life Convention

Cooperative rural parish savings and loan organizations and the "Par rural parish movement," which would set up the standards of a model country parish, are two important subjects to be considered at the seventh annual Catholic Rural Life conference to be held in DesMoines, Ia., Oct. 15-17. A special session will be given to the subject of parish credit unions, which have long been successfully organized in Europe and in French Canadian centers, but which are just being inaugurated in the United States.

Rosenwald Gives Half-Million to Honor Late Jewish Leader

Julius Rosenwald has contributed $500,000 to the Jewish Theological Seminary of America to set up an endowment to be known as the Louis Marshall Memorial fund in honor of the great Jew whose efforts culminating in the organization of the Jewish Agency for Palestine, and the harmonizing of the Zionists and non-Zionists in carrying out the purposes of that agency, brought him worldwide admiration. Mr. Marshall died in Zurich, Switzerland, Sept. 11. The American Hebrew says of him: "Unlike many other Jews of his time, Mr. Marshall's activities in behalf of the Jews touched directly the lives and destinies of millions of his people in every section of the globe; and these weep over his demise even as do Mr. Marshall's own children." Mr. Marshall had reached his 73d year.

United Presbyterians Promote Pension Fund

The board of ministerial pensions and relief of the United Presbyterian church is carrying on a campaign to raise $1,500,000. The road has been cleared of all special appeals for the current year in order that this fund may have right of way.

Los Angeles Rector Kills Self

Rev. Robert Windsor, for 22 years rector of St. Luke's Episcopal church, Los Angeles, Cal., and who had held high posts in the diocese, hanged himself in a garage Sept. 25. Friends of Dr. Windsor were

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unable to find a motive for his taking his own life. He was 50 years of age and was unmarried.

Christian Church to Vote on Merger with Congregationalists

The chief item to be considered by the general convention of the Christian church, to meet in Piqua, O., Oct. 22, will be the proposal for union with the National Council of Congregational churches. The Congregationalists have already ratified the proposal, and the leaders of the Christian denomination are strongly in favor of the merger. In anticipation of the union, two theological schools—one of the Congregational church located at Atlanta, Ga., and the other of the Christian church

Special Correspondence from Minnesota

Minneapolis, Sept. 25.

THE recorder has been slower than events during the past weeks; for there has been no lack of news. Death and dissolution are ever with us, and we must begin with the debit side of the account.

Minnesota Loses Some Leaders

We in Minnesota have been stirred by the passing of Thorstein Veblen. It is a matter of pride that our northwest could provide the setting of a Lindbergh, but, although less spectacular, it is also a source of satisfaction to Carlton college and to Minnesota farm life that the author of "The Theory of the Leisure Class," "Absentee Ownership," and other works, who delved beneath the skin of things and probed the opulent sides of our materialism, could be among those who have gone out from this state to influence the whole body politic. . . . Minnesota Congregational circles have lost in Dr. Everett Lesher a leadership both worthy and acceptable. As superintendent of the Congregational Conference of Minnesota for over 16 years, his was the satisfaction of seeing a Congregational growth in membership over the state from 22,643 to over 27,588. Dr. Lesher died at his home in St. Paul, Aug. 10, and was buried at Owatonna, Minn. . . . On September 18 came the death of William Watts Folwell at the age of 96. As the first president of the University of Minnesota, his living presence was always a reminder of the phenomenal growth of the institution. "The grand old man of Minnesota," as the governor named him, was honored continually in all the leading functions of the university, and like the scriptural Moses, the quality of his mind was undimmed and his strength unabated, for he worked several hours on a new book the day before the end came. President Hoover sent a tribute to Dr. Folwell's life.

* * *

Many Pulpit Changes

The "outgoings" and "incomings" may be blessed, but one wishes sometimes they could be made less frequent. Rev. W. E. Steckel, of Merriam Park Presbyterian church, St. Paul, has gone to Muncie, Ind. Rev. Paul J. Snyder has resigned as director of the Wesley foundation work at the university and is to be pastor of Calvary M. E. church, Minneapolis. Dr. Ross Paden is leaving the Bryn Mawr church in the same city. The Bethany Swedish Covenant church, Minneapolis, has a new pastor, Rev. Henry Nelson of Quincy, Mass. The University Baptist church has called Rev. George C. Fetter of Ottawa, Illinois, and he began his ministry Sept. 22. Knox Presbyterian church has invited Rev. W. F. McMillin, of Overbrook, Pa., to be its pastor, and Oliver Presbyterian church is expecting new leadership in the person of Dr. N. B. Harrison of St. Louis.

* * *

Wesley Temple Dedication

Opinion may be divided about the church going into business, but for better, we hope, Minneapolis has been added to the cities all over the country that have launched out into the deep of this experiment. Wesley temple, a 12 story building, dedicated its $500,000 structure Sept. 18. This is the first unit of a $4,500,000 plan. Dr. Mecklenburg is the pastor. Bishop Charles E. Locke of St. Paul and Bishop McConnell took part in the exercises.

* * *

Church Federation Rally

On Monday, Sept. 23, more than 500 church folks attended the dinner and rally of the Federation of churches in the new Wesley temple, and Bishop F. J. McConnell, president of the Federal council, gave the speech of the evening. It was a noble plea for unity of effort without the necessity of uniformity, and was as a breath of ozone from the great spaces. The report by Rev. Daniel W. Staffeld, the secretary, showed that in two years the federation has grown from 60 to 133 churches and that during the same period the week day schools have increased over 100 per cent, from 1,200 pupils to 3,000. The vacation Bible schools also have increased from 30 schools, with an attendance of 3,000, to 48 schools with 4,500.

* * *

Our Religious Survey

Thanks to the Institute of Social Religious Research, Minneapolis has learned some interesting facts about its south side and the 124 churches in that section. The survey, in what may be regarded as the best part of the city, shows that 30 per cent of the population are Protestant; 10 per cent Catholic, Jewish and Christian Science, and 60 per cent are unrelated to the church life in any way. Again, 35 per cent of these churches in the south side of the city are placed in the A and B class denoting rapid or moderate growth, and 29 per cent are put in the C, D and E class, which shows them to have small growth, to be stationary or declining. A striking fact is brought out in the statement that it takes an average of four and one-half Protestant churches to take care of the same number of people ministered to by a single Catholic church.

W. P. LEMON.

located in North Carolina—have consolidated as Elon college, in North Carolina.

Special Correspondence from Chicago

Chicago, September 28.

ANNOUNCEMENT is made that Dr. Albert W. Palmer, pastor of First Congregational church, Oak Park, has been elected president of Chicago Theological seminary to succeed Dr. Ozora Stearns Davis, who resigned on account of ill health early in the summer. It is hoped that Dr. Davis will be well enough to conduct a limited number of classes and he is continuing on the faculty as professor of practical theology. Dr. Palmer is one of the outstanding leaders in the Congregational fellowship. He is a graduate of the University of California and of the divinity school of Yale university. Before coming to the pastorate of First Congregational church, Oak Park, over five years ago, where he succeeded Dr. William E. Barton, former moderator of the National Council of Congregational churches, he was pastor of Central Union church, Honolulu, Hawaiian Islands. Dr. Palmer is not new to the academic field. From 1911 to 1917 he was instructor in pastoral and social problems in the Pacific Theological seminary. He now comes to a task of large opportunity and importance. The Chicago Theological seminary was founded in 1855 and is the largest Congregational seminary in the west, enrolling about 500 students annually. Under the presidency of Dr. Davis the seminary has made remarkable progress, especially since its removal from the west side and its affiliation with the divinity school of the University of Chicago.

Chicago Seminary's New President

* * *

A State Council of Churches For Illinois

The various conferences and conventions of Illinois are having brought to their attention this autumn the advisability of organizing a state council of churches. Dr. Roy B. Guild, representing the Federal council, addressed the Illinois conference of the Methodist church on the subject at their meeting in Decatur, Sept. 19. Dr. Perry J. Rice addressed the southern Illinois conference, meeting at Harrisburg, on the same subject Sept. 25. Committees were appointed by the conferences. It is anticipated by those advocating the organization of a state council of churches that the movement will be received with sufficient favor by the denominations to warrant action in the very near future.

* * *

The Epworth League In Chile

The consul in Chicago for the Republic of Chile has given publicity to a bulletin from his government charging the Epworth league with serious misrepresentations regarding the morals of the Chilean people and educational conditions in that country. Dr. Wade Crawford Barclay, secretary of the joint committee of religious education in foreign fields of the Methodist church and an official of the Epworth league, who recently visited Chile in company with several well known missionary leaders of American Protestant churches, replies that, on the occasion of that visit, the president of the republic received them with great cordiality. "The president of Chile," Dr. Barclay is quoted as saying, "spoke with the highest degree of appreciation of evangelical missionary work in Chile, particularly with respect to our activities along social welfare and educational lines. As for our so-called slanderous statements against Latin Americans, we said nothing which we would not say about conditions in Chicago or elsewhere in America where conditions are subject to improvement by any conscientious work which, as Christian citizens, we would be able to perform." In answer to the charge of the bad impression created in learned Chilean circles by the Methodist propaganda against the educational status of the Chilean people and schools, Dr. Barclay declared that leading people in Santiago, the Chilean capital, are sending their children to Methodist schools.

* * *

First Union Ministers' Meeting

"Evangelism" is to be the central theme of discussion at the first union ministers' meeting of the season in Chicago temple, Sept. 30. Dr. Merton S. Rice, pastor of Metropolitan Methodist church of Detroit, is to be the chief speaker, and Dr. Asa J. Ferry, pastor of Edgewater Presbyterian church, Chicago, will give the keynote address. The announcement sent out says that special emphasis will be laid upon "the place of evangelism in the work of the church, with special reference to the fact that it will be the threshold of a new church year, during which we will celebrate the 1900th anniversary of Pentecost and in which we are hoping to join all our Christian forces and move forward in a united visitation evangelism movement." If this effort is undertaken by Chicago churches, as it probably will be, it is likely to be the most fruitful united evangelistic campaign ever undertaken in Chicago, so far as accessions to church membership are concerned. But the real value of the campaign will be determined by the sweep of the preachers' messages and the type of church program in which these newly enlisted recruits find themselves involved.

* * *

And So Forth

The South Shore Presbyterian church, Rev. A. O. Hjerpe, pastor, will begin either this fall or in the spring the erection of a new edifice to cost $250,000. It will include a fine auditorium, Sunday school building, and community house, and will be located at the corner of 76th street and South Shore drive. . . . The colleges and universities are opening with the usual enormous enrollments. Most of the Chicago institutions of learning are taxed to capacity.

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Sept. 8, his 33d year as minister at First Baptist church, Dallas, Tex.

New Episcopal Church for Kansas City

Rev. James P. DeWolfe, rector of St. Andrews Episcopal church, Kansas City, Mo., is leading in the planning of a new church building to cost $375,000. Already more than one-third of this amount is in hand, pledges and cash. Work on the building starts this autumn. St. Andrew's church began as a mission in 1916.

Universalists in Convention

October is convention month for the Universalists. Members of that communion will gather for worship, fellowship, inspiration and business at Washington, D. C., Oct. 19. Their general Sunday school convention will have its sessions Oct. 19-22; the Woman's national missionary association, Oct. 22, 23; Ministers' organization, Oct. 22; Universalist general convention, Oct. 23-27.

Dr. W. E. Barton Again Lectures at Nashville

Dr. William E. Barton returned to Nashville, Tenn., two weeks ago as professorial lecturer in biography and practical theology at Vanderbilt university and as pastor of the Collegeside church. The removal of Atlanta Theological seminary to Nashville, with an affiliated relationship with Vanderbilt, marks a new departure in practical cooperation on the part of the Congregationalists in their southern work.

Church Organ Is 121 Years Old

The Herald of Gospel Liberty, the official organ of the Christian denomination, published at Dayton, O., is celebrating this year its 121st birthday as a pioneer in the field of religious journalism.

Christian Principles Applied To Business

One of the speakers at the recent Young Friends' (Quaker) conference was Cornell Hewson, of the Columbia Conserve company, Indianapolis. This firm is 25 years old, and 12 years ago began an experiment in industrial democracy, which, according to Mr. Hewson, is based upon the following planks: Full time employment; complete protection against accident, illness, old age; a minimum wage; a maximum wage; profit-sharing; abolition of absentee control; employe control; employment ownership. This plan has been successful from a business viewpoint: 12 years ago the company had a borrowing capacity of $50,000; now it is $250,000. Mr. Hewson described the workings of the business more in detail: The management of the business has been given over to the workers without restriction. The owners (if they are not workers) do not have even the power of veto. The council is composed of all workers and because of the two interests involved—the social and the producing—two councils have been formed. The business council handles the money and plant management. The human relations council looks after the welfare of the workers. Absentee ownership has practically given way to employe ownership of stock, and the company works on the the-

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ory that profits should be used to pay dividends not only on common stock but on the pay roll as well. It considers that a year's investment of human activity is as valuable as a money investment, and that if a man puts $1000 worth of effort into the business he should receive the same dividend as the man who invests $1000 in money. Out of the profits are paid taxes, and dividends on preferred and common stock and also on salaries. According to a contract with the stockholders, one-tenth of the balance is put aside for old age pensions. The rest is sold as common stock, and the money is put in a trust fund for the benefit of workers.

Ruler of Transjordania Says Zionism is Impracticable

A representative of the Chicago Daily News reports an interview with Emir Abdullah, ruler of Transjordania, relative to the recent conflict between the Arabs and Jews in Palestine. "Zionism," according to the ruler, "is an unfortunate and dangerous experiment to which the Arabs of the surrounding country will remain hostile. Palestine is an Arab country, and it is surrounded by Syria, Transjordania, Egypt and the Hedjaz, all Arab countries. For this reason alone, the Zionist policy of seeking to build a Jewish national home is bound to fail." The fundamental ambition of Transjordania's policy," Abdullah said, "is an ultimate free union with other Arab states. The union of Transjordania with Syria which existed in Turkish times was promised us by the British and it occurred for a brief interval when my brother, Feisal, now king of Irak, was king of Syria. It is our hope that under wise British leadership such a union may occur in the future. Our contact with the British is entirely friendly. We appreciate and welcome their advice in administration."

Death of Well Known Lane Professor

Dr. Finis K. Farr, professor of Old Testament in Lane Theological seminary for the past 19 years, died suddenly, in mid-September, while away on vacation. Dr. Farr stood high in the counsels of the Presbyterian church, his advice on questions of policy being frequently sought. He served as moderator of presybtery and at the time of his death was a member of the council.

Reformed Church Faces Some Discouraging Facts

In the current issue of the Reformed Church Messenger, Dr. E. H. Zaugg, of Heidelberg college puts some questions as to present conditions in this denomination. He asks why it is that last year, "instead of reaching our goal of 400,000 members, we actually lost 1,000"; and why there has been a decrease in church benevolences and Sunday school enrollment. Here are some of his questions: "Is it because we are a small denomination? Is it because of our name, which seems to need explanation everywhere? Is it because other denominations develop a stronger church loyalty than we do? Is it because others place more emphasis upon worship and ritual? Is it because we are deficient in organization and leadership? Is it because we are so broadly tolerant that we stand for nothing in particular? Is it because we lack a proper sense of religious values and stress matters of trivial importance to people of today?" The editor of the Messenger, in a pointed editorial, remarks: "A wise man has said that some communions are paying too high a price for the maintenance of a separate existence. Whether that is true of our comparatively small denomination or not, those who oppose union with other churches should be the last to complain about high apportionments, board indebtedness, and other financial difficulties. We do not think the slight reductions in our giving during 1929, however, are as serious as our failure to grow. Let it not be forgotten, as Dr. Zaugg intimates, that 1929 was the year when the president of our general synod made such an eloquent plea for a concerted and prayerful effort to increase our communicant membership to 400,000 by the time of the meeting of our supreme judicatory. Instead of that, we report less than the year before. Just what is your reaction to these pungent queries of Dr. Zaugg? You are one of the 355,000 communicants of the Reformed Church in the U. S. Are you satisfied with the situation? If not, what are you going to do about it?"

All American Friends Conference

From Sept. 3 to 10 was held in Oskaloosa, Ia., the All American Friends conference, "a venture in friendly fellowship." The purpose of this meeting was "not to change the faith of Friends but to help them to be more friendly and sympathetic in their differences." There were sharply opposing opinions regarding procedure and policy in Friends meetings, as well as differences in belief, but the American Friend reports that as a result of the conference, which was considered as "a holy experiment," there is a new spirit of fellowship

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and sympathy throughout American Quakerism. The registration shows that there were over 400 Friends present from outside Iowa. Twenty-seven states were represented.

Nearly 20,000 Negroes in American Colleges

A total of 19,253 Negro students were enrolled in American colleges last year. Of this number 16,982 were in 39 Negro

Special Correspondence from Cleveland

Cleveland, September 30.

BOTH enlightenment and inspiration for the work of the autumn was supplied to the ministers and laity of Cleveland for four days during the last week in September by the annual Institute of leadership training conducted by the Federated churches. What was once merely a county Sunday school convention has been transformed into a season of worldwide vision for the churches. Twenty-eight meetings were held on four days in which detailed consideration was given to religious education, social service, missions, world friendship, and worship. The climax of the meetings came with an evening address by the editor of The Christian Century in which he demonstrated the necessity for a greater degree of church unity. In connection with these meetings a farewell luncheon was tendered to Robert E. Lewis on the eve of his departure for the orient, and a service of appreciation was held in honor of the three senior pastors of the city—Henry Schmidt, for 34 years pastor of the Third Reformed church; Jacob H. Goldner, for 30 years pastor of the Euclid Avenue Christian church, and Dan F. Bradley, who is in his 25th year with the Pilgrim Congregational church.

Training Leaders In Cleveland

* * *

A New Church for Disciples

The Disciples group in Cleveland is taking a momentous step in the organizing of a new church on the Heights. For ten years the more prosperous members of the Euclid Avenue Christian church have been moving into the newer residential district of the city beyond and above the old church. Because of its city wide constituency the Euclid Avenue church cannot follow this segment of its membership. While other denominations have been building cathedrals on the Heights, the Disciples living in that district have continued to give loyal support to their beloved pastor, Jacob H. Goldner, and to worship in the old church. But inevitably there has been a loss both to the church and to the denomination of young people and of some families, until now it seems wise to establish a new Disciples church in this section of the community. The new church will represent a "swarming" from the Euclid Avenue church—and the breaking of old associations has not been easy either for the people or for Dr. Goldner. The new church will stand as a monument to his large-mindedness and Christian spirit. It is quite appropriate that he should preach the sermon when the new church holds its first service of worship on Sunday, Oct. 20. Already over 100 persons have signified their intention of affiliating with the new organization.

Dr. Krumbine Called to Cleveland Suburb

On Sunday, Sept. 29, the Plymouth Congregational church of Shaker Heights extended a call to Rev. Miles H. Krumbine, formerly of Dayton, O., but now pastor of the Parkside Lutheran church of Buffalo. Plymouth church occupies a commanding geographical location in the heart of Cleveland's finest suburban district, and offers one of the best opportunities in the entire Congregational fellowship. Dr. Krumbine is noted for his liberal spirit, his effective preaching, and his interest in religious education. If he accepts this invitation he will be following the example of Lloyd Douglas, who also passed from the Lutheran to the Congregational ministry.

* * *

A Church for the City Crowds

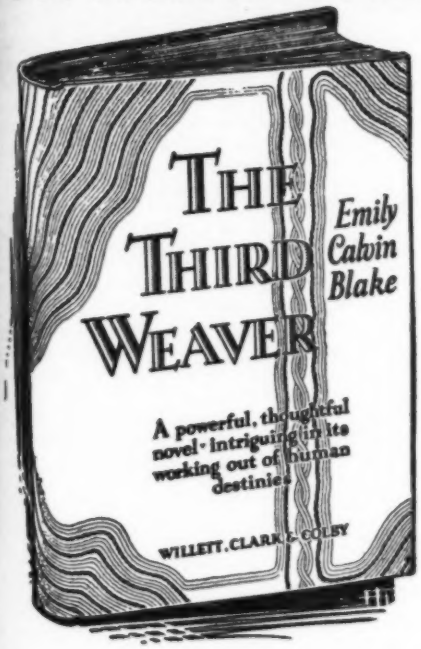
An interesting religious adventure was launched when Ralph Walker undertook the pastorate of the Euclid Avenue Baptist temple on Sept. 8. This church boasts a seating capacity of 2,300, and is located on the edge of the theater district. Color and light have been combined in its architecture in a novel but effective way. The man from the sidewalk whose eyes have become accustomed to the bright lights of the movie show will feel at home in this sanctuary. It is preeminently a church for the city crowds. Mr. Walker brings to his task youth, winsomeness, and great dramatic power. His task is to preach the gospel to the swarming multitudes of the city streets, the thousands who are not reached by the usual church; and Mr. Walker seems well fitted for his task.

* * *

Other Churches And Leaders

Churches are being born in a new fashion. A year ago a group of people in Lyndhurst, an unchurched suburb of Cleveland, came to the Federated churches and requested that something be done towards establishing religious services in their community. The Federated churches sent out George A. Mackintosh, a Presbyterian minister, and paid him for his first two weeks of work. Since then the baby church has paid its own way. The organization is known as the Lyndhurst Community church. . . . The oldest federated church in Ohio is losing its first pastor. Fourteen years ago the Congregational and Disciple churches in Aurora, O., combined and called David B. Pearson, a Presbyterian layman, to its pulpit, and he continued in that office until the first of October. The two churches are firmly wedded, but as somebody bequeathed a farm to the old Congregational church it is necessary to maintain both organizations.

JOHN R. SCOTFORD.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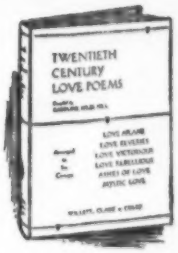

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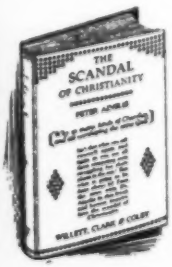

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schools, most of them in the south, and 2,271 in 65 northern institutions which accept students of both races. The Negro colleges conferred degrees on 1,776 men and women at the 1929 commencement season, while 394 were graduated from the other institutions, making a total for the year of 2,160 graduates.

Transylvania College Leader Dies

Dr. Thomas B. Macartney, who at three different times in the history of Transylvania college, Disciple school at Lexington, Ky., had served as acting president, died in Lexington Sept. 11, following a brief illness. Dr. Macartney was originally professor of Greek in the school, but in 1925 was made head of the department of economics and sociology, and professor of sociology. From the autumn of 1926 he served as chairman of the faculty. It was largely through his influence that the honor system was established at Transylvania. Since the resignation of President A. D. Harmon, in the spring of last year, Dr. Macartney had been acting president, but his recent illness prevented his taking active part in the work of the school.

Episcopalians Plan Great Mission Campaign

In preparation for their country-wide evangelistic efforts, the group of mission preachers known as "the seventy" recently appointed by the Episcopal church, listened to the statement of plans as presented in a conference at the National cathedral, Washington, D. C., on Sept. 13. Bishop James E. Freeman of Washington urged the bishops and clergymen in attendance to be "bold in presentation of the gospel message and advanced development of logical preaching themes." Religion, he insisted, can be "tremendously appealing when properly presented." Among the speakers at the conference were Rev. F. T. Honstridge of Elmira, N. Y., Rev. H. W. Hobson of Worcester, Mass., and Father Spence Burton of Cambridge, Mass.

Sherwood Eddy to Spend Several Months in India

Dr. Sherwood Eddy, who has just completed the task of conducting one of his summer seminars through Europe, making special study of conditions in Russia, will now go to India, where he will spend several autumn and winter months.

BOOKS RECEIVED

Them He Also Called, by William Fraser McDowell. Abingdon, $1.00.
Love and Marriage, by Winfield Scott Hall. John C. Winston Co., $2.00.
The Guiding Light on the Great Highway, by Robert R. Dearden, Jr. John C. Winston Co., $5.00.
Mrs. William Butler: Two Empires and the Kingdom, by Clementina Butler. Methodist Book concern, $2.00.
The Book of Animal Tales, by Stephen Southwold. Crowell, $2.50.
Jesus of Nazareth, Stories of the Master and His Disciples, by Agnes Adams. Oxford university press, $2.00.
The Universe Around Us, by Sir James Jeans. Macmillan, $4.50.
One Thousand Thoughts for Funeral Occasions, compiled by Frederick Barton. Reprint. Doubleday, Doran, $1.00.
They That Hunger and Thirst, by George A. Miller. Doubleday, Doran, $2.00.
The Reunion of Christendom, edited by Sir James Marchant. Henry Holt & Co., $3.00.
Jesus-Jeshua, Studies in the Gospels, by Gustaf Dalman. Translated by Paul P. Levertoff. Macmillan, $4.50.
The Allies of Religion, by Elwood Worcester. Marshall Jones Co., $2.50.
Saint Catherine of Siena, by Alice Curtayne. Macmillan, $2.75.
The Golden Wind, by Takashi Ohta and Margaret Sperry. Charles Boni.
The Twilight of Christianity, by Harry Elmer Barnes. Vanguard Press, $3.00.
In Princeton Town, by Day Edgar. Scribners, $2.00.
The Foundations of Jewish Ethics, by Armin H. Koller. Macmillan, $2.50.
That They May Be One, by Blanche Bayliss. A Novel, by Blanche Bayliss. Stratford, $2.00.
The English Parish Church, by E. A. Greening Lamborn. Oxford University press, $1.50.
The Book of the Bible, by John W. Flight. Oxford University press, $1.00.
Pagan Regeneration, by Harold R. Willoughby. University of Chicago press, $3.00.
Kept Woman, by Vina Delmar. Harcourt, Brace & Co., $2.50.
Brothers and Sisters, by I. Compton-Burnett. Harcourt, Brace & Co., $2.50.
The Primitive Church, by B. H. Streeter. Macmillan, $2.50.
Our Friends in Other Folds, by Martyn Summerbell. Christopher, $1.50.
The Mind of St. Paul, by Arthur Holmes. Macmillan, $2.00.
In Search of God, by John Walker Powell. Macmillan, $1.50.
The Bible Through the Centuries, by Herbert L. Willett. Willett, Clark & Colby, $3.00.
Education and Religion, by Charles Franklin Thwing. Macmillan, $2.00.
The Christian God, by Richard Roberts. Macmillan, $1.50.
Do the Churches Dare? by Chauncey J. Hawkins. Macmillan, $1.50.
The Book of Job, its Substance and Spirit, by W. G. Jordan. Macmillan, $2.00.
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SELDOM is a publisher honored to announce as distinguished a list of contributors to a book as those contained in *Whither Christianity*, edited by Lynn Harold Hough. For over two years a group of fourteen men under Dr. Hough's leadership has been working on the problem of the message and program of the modern Protestant church. Group conferences, correspondence, interchange and discussion of manuscripts have finally resulted in a volume of first importance. All phases of theological belief and church practice are considered. Those associated with Dr. Hough in the enterprise are Albert W. Palmer, Richard Roberts, Miles H. Krumbine, Russell H. Stafford, Charles W. Gilkey, Reinhold Niebuhr, Albert E. Day, Gaius G. Atkins, Ralph W. Sockman, Douglas Horton, Justin W. Nixon, A. W. Beaven, George Pidgeon, and Joel B. Hayden. The price is two dollars fifty cents. *To be published November thirteenth.*

A PARTICULARLY timely book is *The Catholic-Protestant Mind*, by Professor Conrad H. Moehlman of the Colgate-Rochester Divinity School, author of *The Story of the Ten Commandments* and *The Unknown Bible*. Professor Moehlman discusses some aspects of religious liberty in the United States, after sketching the history of the temporal power of the Catholic Church and evaluating its present position. Dr. E. Boyd Barrett, author of *While Peter Sleeps*, described this book as "a fascinating survey—the reaction of a sober and scholarly American." *The Catholic-Protestant Mind* is now ready, priced at two dollars fifty cents.

ALSO an inspiring lecturer to students Professor Henry Wilkes Wright, of the University of Manitoba, has written *The Religious Response* as an introduction to the Philosophy of Religion. His is an admirable presentation of the argument for value-judgments as the mainspring and substantial reality of religion. In Christianity's high estimate of personality he sees it as the greatest of world religions. As an antidote to cynicism and the materialistic philosophy we vouch for this book a wide and sympathetic reading. Priced at two dollars, *it will be published October twenty-second.*

IN THE REAL Jesus by Bishop Charles Fiske and Professor Burton S. Easton a well-known author, bishop and man of affairs, and a distinguished scholar, a leading authority in New Testament criticism, have written this new life of Christ, strong in its convictions, firm in faith, and intensely interesting. The Rt. Rev. Charles Fiske is Bishop of Central New York and the author of *The Christ We Know*. Dr. Easton of the General Theological Seminary, New York, has written *The Gospel Before the Gospels*, etc. Mr. Thomas Masson says that he didn't know anything more could be said about the Life of Christ until he sat up until after midnight reading this book. Already published, it sells for two dollars fifty cents.

Bishop Charles Fiske

A SECOND symposium is featured on the Harper Fall List in *Religion and the Modern Mind*, edited by Dr. Charles C. Cooper, Head Resident of Kingsley House, Pittsburgh, and President of the National Federation of Settlements. For many years Dr. Cooper has directed the discussions of the *Hungry Club*, an informal Monday luncheon organization in Pittsburgh. During recent months this group of nearly a thousand men heard lectures by Bishop McConnell, Professor Ames, and others on the relation of science, philosophy, psychology, Ethical Culture, Judaism, and Christianity to religion. These lectures have been revised and edited and are to be published in book form in *Religion and the Modern Mind, on November thirteenth.* The price is two dollars.

IN RELIGION Lends a Hand Mr. James Myers, Industrial Secretary of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, presents twelve case studies of churches in social action, giving us an account of what actually happens when churches undertake programs of labor relations, interracial cooperation, and peace promotion, and attack problems in rural economics. Mr. Myers' book has just been published, at one dollar fifty cents.

James Myers

WE ARE privileged to announce a new book by Dr. W. E. Orchard, minister of the King's Weigh House Church, London, a man described by the Religious Book Club as "one of the most picturesque and debated figures in English religious life." His book, *The Present Crisis in Religion*, contends that our present-day religion is not sufficient for the demands made upon it in the realms of personal, social, and international need. Dr. Samuel McCrea Cavert says, "The book breathes a vibrant faith and is a stirring summons to restore religion to its rightful place in life . . . . The final and central emphasis is on Christian mystical experience and a widespread recourse to prayer." Dr. Orchard's book has already been published at two dollars fifty cents.

DR. ORCHARD'S solution to t "Present Crisis" is essentially differe from that of Professor A. Eust Haydon, whose first book, *The Qu of the Ages*, appears this year. In fact th agree on only one point, namely, that our d is characterized by a widespread spiritu hunger among men. Professor Haydon vie a world of discordant voices crying for t satisfying life. He sees religion, if proper interpreted and expressed, answering th universal cry. Seldom has writing achieve the beauty and clarity of style as contained i *The Quest of the Ages*. This writing is i keeping with the epic theme of the book, dramatic portrayal of man's everlasting ventur expressed through many religions, that c finding a philosophy for the good life. *Th Quest of the Ages will probably be published i December* at two dollars fifty cents. If advanc requests for copies are any criterion, this boo will be a "best seller."

MUST WE HAVE WAR?, by Fred B. Smith, is a significant book for these days in which peace movements are making such rapid advances. As secretary for the World Alliance for International Friendship through the Churches, Mr. Smith is familiar with those movements and agencies that are working for international peace. These he discusses in full, and his presentation is particularly timely for those who would be familiar with the present-day situation. His evaluation of political, economic, social, and religious principles involved in creating a warless world is sane and without bias. *Must We Have War? is to be published November first.* The price is two dollars.

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Fred B. Smith

THE Harper fall list contains a collection of sermons in the series made famous by the title, *If I Had Only One Sermon to Preach*. The new book is edited by Dr. William L. Stidger and contains twenty-two sermons by some of the world's greatest preachers, on the subject of immortality. Protestant, Catholic, Jew, of both liberal and conservative leanings, are included. Jefferson, McConnell, Cadman, Norwood, Royden, Biederwolf, Hutton, O'Connell, and Newton are names typical of the importance of the contributors. *If I Had Only One Sermon to Preach on Immortality will be published October twenty-second* at two dollars fifty cents.

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